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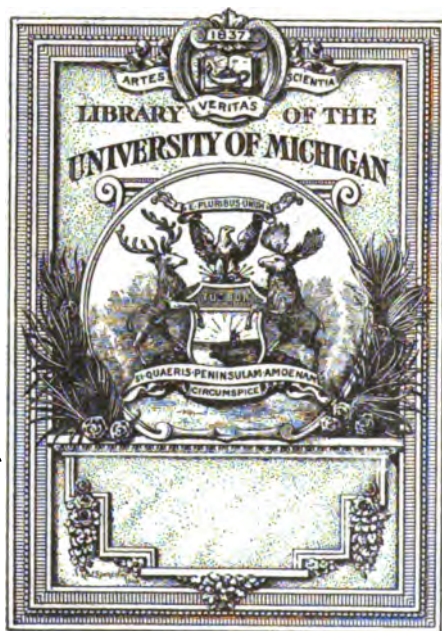
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OF
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The Present Position of the Philosophy of Spinoza.¹

THE reissue of two of the standard English works upon the philosophy of Spinoza and the publication of a new and able work upon the same theme seem to furnish a suitable occasion for a brief review of recent English discussions of Spinoza.

There could perhaps be no better evidence of the many-sidedness of Spinoza than is to be found in the very various characters of the men who made him widely known in England. The first of these was George Henry Lewes. His earliest account appeared in 1845 in his *Biographical History of Philosophy*, and it was afterwards extended and revised in his *History of Philosophy* published in 1867. Lewes, to adopt a phrase of De Quincey's regarding Bayle, was a spirited litterateur rather than a philosopher. But his life in Germany and his knowledge of Lessing and Goethe had probably given him from the first a higher idea of Spinoza's work than he might otherwise have had. Later this impression must have been deepened by his association with George Eliot. During the eighteen months that followed their marriage George Eliot translated the *Ethics*, as earlier she had translated part at least of the *Tractatus-Theologico-Politicus*. Her translation was never published, why I do not know. Partly at least, I fancy, because of the sense she had that the best translation of such a work was only the beginning of what one wished to

¹ *Spinoza, His Life and Philosophy*. By Sir Frederick Pollock, Bart., Professor of Jurisprudence in the University of Oxford. Second Edition. London: Duckworth & Co., 1899. Demy 8vo, pp. xxiv. + 427. Price 8s. net.

Spinoza. By John Caird, LL.D., Late Principal of the University of Glasgow. Cheap Edition. Edinburgh: William Blackwood & Sons, 1901. Crown 8vo, pp. 315. Price 1s.

A Study of the Ethics of Spinoza (Ethica Ordine Geometrico Demonstrata). By Harold H. Joachim, Fellow and Tutor of Merton College, Oxford. Oxford: At the Clarendon Press, 1901. 8vo, pp. xiv. + 316. Price 10s. 6d. net.

achieve. The problem still remained, how to translate it into the thought of to-day, how to bring home its real meaning to the modern reader. Be this as it may, Lewes's account was sympathetic and useful. The next to take in hand the work of popularising Spinoza was a writer of a very different sort, F. D. Maurice. His first sketch appeared in 1847 in the *Encyclopædia of Mental Philosophy*. It was entirely rewritten for Part iv. of the *Moral and Metaphysical Philosophy* which was issued in 1862. Maurice's interest was always theological and he never disguised the fact. But though his book has gone very much into the background of late his sketch of Spinoza is still well worth reading. The spirit of the writer is so admirable, his love of truth so real, and there is an occasional gleam of genius one would have been sorry to miss. Specially worthy of attention is the account of the *Cogitata Metaphysica*, which is the best that I know in English, and sets before us vividly that earlier stage of Spinoza's thought. The feeling throughout is most sympathetic. This man's face, Maurice seems to say, was turned earnestly towards that better country whither doubtless he has now arrived. The two writers I have still to name were even less of professional philosophers than those already named, but they probably did more to make Spinoza known among ourselves. They were James Anthony Froude and Matthew Arnold. Froude was first in the field with an article in the *Westminster* in 1855, which seemed to George Eliot an admirable account of Spinoza's doctrines. In 1867 it was reissued in the first volume of the *Short Studies* and there made its appeal to a wider circle. Froude's point of view is that of an intellectual scepticism. Spinozism he thinks the logical consequence of Calvinism, but he cannot accept it as demonstrated. Power of demonstration, like all other power, can be judged only by its effect. Does it prove? Does it produce conviction? If not, it is nothing. We must trust to conscience rather than intellect. Practical answers are all we can get. In researches into the Absolute we are on a road that ends nowhere. In reading Froude one feels how deeply he has been impressed by Newman. The style is derived from

Newman, and the mental attitude is Newman's with something left out. Matthew Arnold's general position was not very different from Froude's and seems to be equally the outcome of Newman's influence, though what he took and what he left are not quite the same as in Froude's case. Arnold wrote repeatedly about Spinoza in the early sixties. What he wished to preserve was published in the *Essays in Criticism* in 1865. The essay there printed is so far supplementary to Froude's, dealing as it does with the critical rather than the metaphysical side of Spinoza's work. Arnold was interested in Spinoza, partly because of the spirit of the man, partly because he could put him to a polemical use, making his exposition the vehicle for certain ideas he wished to impress on his public. He did not pretend to understand Spinoza fully, and so far as he understood his doctrines he confessed that they were not his. Nevertheless the essay is still good to read. It pulsates with reverence for the outcast Jew and it is literature. Perhaps to these four writers should be added one much less widely known, Mr. Hunt, who in his *Essay on Pantheism*, published in 1866, gave a careful and sympathetic sketch of Spinoza's philosophy. These then were the forerunners of the revival of Spinoza among ourselves. The first book devoted to the subject was Dr. Willis's *Spinoza, His Life, Correspondence, and Ethics*, published in 1870. The translation of the Letters and the Ethics has been superseded, but in the earlier part of the book there is much that is still worth reading and a good deal of information given about the influence of Spinoza in the later developments is not easily accessible elsewhere. The first epoch of the study of Spinoza in this country may be said to close with the famous sermon preached by Dr. Jowett in Edinburgh in 1871, not long after his election to the Mastership of Balliol, when he scandalised the orthodox citizens by setting Bunyan and Spinoza side by side as men who had arrived by different roads, if not quite, yet nearly, at a common end.

With 1874, the year of *The Methods of Ethics* and the *Introduction to Hume*, we pass to another epoch in English philosophy. The first of the new men to write on Spinoza

was Edward Caird in his article on "Cartesianism," published in the *Encyclopædia Britannica* in 1876, and reissued in his *Essays on Literature and Philosophy* in 1892. It was the first discussion from a master hand, and it is still the only brief account of the development from Descartes through Malebranche to Spinoza. In the latest work on the subject one still sees distinct traces of its influence. During the years that followed the philosophers were busy with Spinoza. Of minor discussions during that time one ought to note Flint's too short account in the *Anti-Theistic Theories* of 1879, original, critical, acute, putting stress on the non-Cartesian sources; Veitch's polemic in his *Introduction to Descartes*, published in the same year, hostile in spirit, denying Spinoza to be the logical outcome of Descartes, but making less impression than it might have done because of the unintended violence of the style; Green's discussion of the political doctrine in his posthumous *Philosophical Works* (1886), reissued in the *Lectures on Political Obligation*, a very fine criticism, not to be neglected; Karl Pearson's article on "Maimonides and Spinoza" in his *Ethic of Freethought* (1887), questioning the traditional view of the relation of Spinoza to the Jewish philosophy and maintaining the Hebrew origin of many of his ideas; Boedder's examination, in his *Natural Theology* (1891), of the first six propositions of the *Ethics*, acute, remorseless, unsympathetic, in counsel-for-the-prosecution style; Fraser's discussion in the first series of his lectures on the *Philosophy of Theism* (1895), calm, thoughtful, laying stress characteristically on the ethical difficulties; Croom Robertson's excellent sketch in his posthumously published *Elements of General Philosophy* (1896), specially valuable for the careful working out of the affiliation with Descartes. To these one ought to add Mr. Hale White's Prefaces to his translation of the *Ethics* (1883 and 1894), and the paper by the same writer in Mark Rutherford's *Pages from a Journal* (1900). These stand by themselves and make an appeal of their own. They are the words of one who has gone to the *Ethics* as to a Gospel or an *Imitatio Christi*, and has found there something that helped him to live. Of

translations there are Mr. White's version of the *Ethics* issued in 1883, and revised by Miss Stirling for the edition of 1894, and a version of the *De Intellectus Emendatione* by the same translators. Alongside of these one must range the two volumes of Mr. Elwes, first published in 1884 and containing the chief works. The only thing to be regretted is that the *Cogitata* and the *De Deo et Homine* were not included. One would welcome a supplementary volume containing them and perhaps the *Principia* as well.

But it is time to say something of the more important contributions that have been made to our knowledge of Spinoza during this period. Three writers have written at length and expressly on the subject of Spinoza's philosophy: Sir Frederic Pollock in *Spinoza, His Life and Philosophy*, published in 1880 and reissued in 1899; Dr. Martineau in the *Study of Spinoza* published in 1882 and in the *Types of Ethical Theory* published in 1885; and Principal Caird in the volume on *Spinoza* in Blackwood's *Philosophical Classics*, issued in 1888 and republished recently. To praise the work of these three writers is almost an impertinence, but it may be worth while to attempt a brief characterisation of them. Pollock's philosophical position is not very far removed from that held, at one time at least, by Lewes. He has a strong sense of the many unsolved questions in science and of the way in which these are ever arising. Philosophy, he thinks, is as really provisional as science. No philosophy is final. In every philosophy there is a vital core of ideas which may help us somewhat. Spinoza himself does not want us to become Spinozists and neither does Pollock. Spinoza can at best be a schoolmaster to lead us to some form of idealism, perhaps to an idealist monism like Clifford's. As regards the relation of philosophy to practical ethics, morality is never in any danger from speculation, Spinoza's or any one else's. Speculation always follows practice. It seeks to give a rational account of a morality already familiar and established. There is no necessary connexion between metaphysic and morals, and the ethical practice of the community rests on a far firmer basis than can be obtained

from any metaphysical speculation, no matter how acute and subtle. What chiefly attracts Pollock to Spinoza is his affinity with modern science. Spinoza, he thinks, is as scientific as any modern philosopher whatever. The scholasticism is only on the surface, and it is because Spinoza is so much more than a dogmatic metaphysician that Pollock is so interested. He will not call him a pantheist because the term is so vague. He finds it indeed impossible to pigeon-hole Spinoza. His system is not naturalism, not materialism, not subjective idealism. He thinks the position that Spinozism is nothing more than the development of one side of the principles of Descartes untenable. The most striking points are unaccounted for by Cartesian sources. He regards Spinoza's system as a development of his theology, but doubts if Spinoza was aware how far the transformation went. Sir Frederic Pollock, lawyer though he be, is a man of poetical mind and eloquent speech, and his spirit is in the broadest sense truly religious. His book has been very evidently a labour of love, undertaken because he wished to write about these things; parts of it rise into literature, and there is probably no other book which gives at once so complete and so sympathetic a picture of Spinoza and his philosophy. It is disinterested, appreciative, persuasive.

Dr. Martineau has written at great length about Spinoza, and to get a full account of his views we must read the long section in the *Types* as well as the separately published *Study*. Dr. Martineau does not seem to have felt the personal attraction of Spinoza to any great degree, and his attitude on the whole is coldly critical, removed alike from homage and from horror. He will not claim Spinoza's vote for Theism. He counts him an intellectual Puritan whose world was an organism of absolute decrees. Some of the most impressive passages in the *Ethics* he regards as little better than logical thimble-rigging. He recognises indeed that Spinoza's moral ideal goes beyond his premises, but thinks this was because his Southern fervour sometimes got the better of his cold intellect. This critical attitude is the outcome of the fact

that Martineau finds the disinterested calm of Pollock impossible for him. He has a philosophy of his own—poles asunder from Spinoza's—in which he has every confidence, and he cannot help setting the true philosophy, as he thinks it, over against the false. Martineau's book thus forms a fine introduction to the criticism of Spinoza. His general view of the philosophy does not differ greatly from Pollock's though his attitude towards it is so different. As to the genesis of the doctrine, he will not agree that Spinoza was never a Cartesian, and he thinks a knowledge of Descartes indispensable for the understanding of Spinoza. He accordingly gives in the *Types* a long account of Descartes, and a very full account of Malebranche, the fullest indeed to be found in English. In the *Study* the biographical detail is somewhat greater than in Pollock, and the sections on Spinoza's Spanish ancestry and his theological Christian friends in Holland are the best accounts of these matters. Dr. Martineau has brought to bear alike on the sources and on the relevant literature all the weight of an acute but unsympathetic mind, and for long it will be impossible to neglect his work. The writing is on the whole more difficult to follow than Pollock's, and wants that literary glow which Martineau possessed in such measure when his heart was fired with passion for his theme.

Of the three writers under discussion Dr. Caird seems to me to come nearest to real affinity with the whole of Spinoza. He was himself, I believe, conscious of a strong sympathy with him, and those who knew him personally in any measure, who knew his love of truth, his faith in reason, his unselfishness of heart, his joy in life, his sense of God, could not but recognise how ideally he was fitted to write of Spinoza. And that this affinity was early discerned even by those who had no personal knowledge of him, there is a little bit of curious evidence I do not remember ever to have seen noticed. Mr. Hunt, in the Introduction to his *Essay on Pantheism*, tells us that the question of Pantheism and its relation to the received doctrines of Christianity was first raised in his mind by a passage in Dr. Caird's Sermons, in which he found an idea

against which Leibnitz had set his face as the very essence of the errors of Spinoza. It must always be regretted that Dr. Caird's book appeared in the shape that it did. The material he had prepared was found greatly to exceed the space at his command, and in consequence the whole of the biographical section and part of the exposition had to be omitted. No one could have painted that life with a more masterly hand, and it would have given scope not afforded by the book as it stands for some of his greatest gifts. The point of view is as appreciative as Pollock's but more critical. For Caird, as for Pollock, Spinoza is a schoolmaster to bring us to some sort of idealism. But the line taken is different, and the idealism that results is very different too. To my mind the most characteristic merit of the book is the way in which it refuses to sacrifice the distinctively ethical teaching of Spinoza to a mere logical adhesion to the principles most conspicuous in the earlier part of his theory. Caird feels that the ethical teaching was as real to Spinoza as anything in his philosophy, and that we do him a manifest injustice if we suppose it to have come in quite illegitimately, the mere offspring of feeling, without any real affinity to the metaphysic. Rather ought we to hold that the ethic proper has its roots deep down in the metaphysic, is indeed the logical result of ideas and principles stated there. Inconsistency must be admitted, but not between the ethic on the one side and the metaphysic on the other. The inconsistency is to be found within the metaphysic itself, where the elements on which the ethic is based most largely lie side by side with those that are pantheistic in character. This incoherence was hidden from Spinoza himself, but once we have seen it, we cannot but seek to free his philosophy from it, so far as we make it our own. The general standpoint of Dr. Caird's book is Hegelian, but this does not mean that the writer has gone to Spinoza with one or two formulas and applied them to the case in hand. Nothing could be more ridiculous to any one who knew the book and its author. Here we have a man deeply interested in a great writer studying that writer for himself and passing a judgment upon him that is all his

own. It is a striking token of the thoroughness with which the work was done that Croom Robertson, who belonged to a very different philosophical school, thought it superior to the other books we have noticed, and especially praised its exactness. Readers with a theological interest will probably find it the most stimulating of the three. Some of its finest things are to be found in the places where the author turns aside for a moment from his historical exposition and states a problem of philosophy or sketches an attitude of mind or a canon of criticism. One can only rejoice that so excellent a book should have been made so accessible.

Up till 1901 these three, Pollock, Martineau, and Caird, were the only writers on Spinoza to whom one could refer the English student, and admirable as all three were, there was something wanting which none of them supplied. They had all written more or less with the general reader in view, they had sought to give a picture of the philosophy as a whole, and a detailed exposition of Spinoza's masterpiece was for all of them impossible. There was no critical account seeking to do for Spinoza what had been so admirably done for Kant by Edward Caird's account of *The Critical Philosophy*. This lack Mr. Joachim's book supplies, and one cannot give it higher praise than to say that it is worthy to stand beside its predecessors. Mr. Joachim is, I believe, a nephew of the great violinist, a German who has made England his home and Oxford his Alma Mater, Fellow and Tutor of Merton College as Edward Caird was when he left for Glasgow more than thirty-five years ago. Mr. Joachim's standpoint strikes me as more purely historical than that of the earlier writers. He is anxious to say the best that can be said for Spinoza, yet is perfectly detached. One feels all through that he only wants to find out what Spinoza really thought. The picture given of the philosophy seems to me to come nearest to Caird's. The general philosophical attitude, as in the case of so many of the younger men, has been largely influenced by Bradley's *Appearance and Reality*. I can even imagine Mr. Joachim finding fault with my catalogue of English works on Spinoza on the ground that

I had omitted Mr. Bradley's book from the list, and if he urged that there one would find an exposition of many of the most characteristic Spinozist ideas and a point of view at least as Spinozist as Hegelian, one might readily admit that there was much to be said for this contention. Mr. Joachim is for the most part expository, and his critical matter is kept as far as may be apart from the rest. It is useless to attempt any detailed account of the book here. It is a student's book, and a summary however full would give only an imperfect impression of its value. I have found myself very largely in agreement with its results, and it seems to me a model of calm and well-balanced discussion. No serious student of Spinoza's philosophy will fail to make careful use of it. The exposition of the first book struck me as the freshest and most convincing part, but it is good all through and much of the exposition and criticism could scarcely be bettered. The only point of any importance on which I should be inclined to criticise Mr. Joachim has regard to the section dealing with the politics. That seems to me much too brief and quite inadequate. It is true that Spinoza does not dwell at length upon the matter, but I am persuaded that his political philosophy is much more closely linked with the ethical than the commentators have generally supposed. It is not something thrown in from the outside and connected in a merely mechanical way with the rest of the philosophy. The theories of Hobbes shed much more light on those of Spinoza than they seem at first to do. The political problem was in these days as serious a one as the scientific and the theological, and it was the most practically urgent of the three. The old restraints upon passion had been very commonly removed, and it was imperative that something should be found to take their place. This explains alike the political theory of Hobbes and Spinoza and the Calvinistic discipline of Geneva. If we think of Spinoza as sketching two different ethics, we are not to regard the lower as the outcome of his pantheism. Rather is it grounded in the circumstances of his time and follows broadly the only line open to the anti-clerical and

anti-Puritan. Its real roots are not pantheistic. They are inconsistent with pantheistic principles. I should have liked if Mr. Joachim had included in his list of commentaries Trendelenburg's two papers in his *Historische Beiträge*. The points are put with great force and skill there. Neither can I understand why no reference has been made to Kuno Fischer's very able exposition in the second volume of his *Geschichte*. Luminous and forcible, it commands the admiration of the reader, and the results reached are often in close agreement with Mr. Joachim's.

WILLIAM JOHNSTON.

[*Note.*—The revision of this paper was among the last things done by the lamented author. An unhappy bicycle accident brought a premature and unexpected end to a career that was full of promise, and left many mourning the loss of a valued scholar and a brother beloved.—EDITOR.]

Untersuchungen über die Entstehung des vierten Evangeliums.

Von Julius Grill, Dr. der Theologie und der Philosophie, ordentlich; Professor der Theologie in Tübingen. Erster Theil. Tübingen und Leipzig: Verlag von J. C. B. Mohr (Paul Siebeck), 1902. Pp. 408. Price 8s.

ANOTHER work on the Fourth Gospel, the contents and the problems of which continue to exercise a never-failing fascination upon theologians. This book, by a Tübingen theologian whose name is unfamiliar on this side of the Channel, is marked by ample learning and scholarship, is pervaded by a truly reverent spirit, and covers a field pretty much its own. We know no book on the Fourth Gospel which follows just the same lines or brings into the field just the same equipment. Students of the Fourth Gospel, whether they receive it as the work of the Apostle John, or, like our author, hold it to be the intentionally anonymous production of a writer surrounded by a highly developed Gnosticism, have felt the need of a treatise exhibiting with some degree of clearness and exactitude the tendencies of current religious thought and intellectual speculation which may be supposed to have influenced the mind of the Evangelist. Professor Grill makes a valuable contribution towards the supply of the desideratum. "If we are to be placed in a position," he says in his Preface, "to obtain for the investigation of the circumstances of the origin and date of the Fourth Gospel, a broader, and if possible, a more definite and certain basis than is furnished by the historical and critical methods hitherto in use and especially by the production of Patristic witnesses, a twofold requirement must be met. We must first and foremost dig still deeper to the roots of the vivid presentation set before us, so as to ascertain with some measure of clearness what are the

properly fundamental and governing ideas of that Gospel, as well as the relation in which those ideas stand to one another and the connexion between them and the analogous ideas of the scientifically ordered system of thought pervading not only the religion of the Bible but that of classical and Oriental literature as well. An attempt in this direction is contained in the first part of my *Investigations* now in the hands of the reader." The second and indispensable requirement is that the Fourth Gospel be treated not merely from the point of view of the theologian but from that of the student of Comparative Religion also, for "the Fourth Gospel in the last resort is not a monument of the oldest Christian theology but a weighty testimony, in all its parts the direct product of the life of the period, to the oldest Christian religion". This complementary discussion, we understand, will follow in another volume. It is the governing ideas of the Gospel and their affinities with current religious conceptions which Professor Grill sets himself to investigate.

He begins with the Prologue. He first discusses the question of the relation of the Prologue to the whole Gospel. The prevailing view represented by Harnack, Wendt, Zahn, and others, is that the Prologue stands by itself at the beginning of the Gospel, a kind of introduction prefixed to the Gospel proper to secure the interest of readers versed in the conceptions of Greek philosophy. In opposition to this view, our author, following his master Weizsaecker (to whose memory this book is dedicated), contends strenuously, that the Prologue is no mere detached summary of the contents of the Gospel but lies at the foundation of the whole presentation of Jesus Christ which it contains. The Prologue in this view determines the entire scheme of the Gospel, and its fundamental conceptions form the texture of it—the Logos idea with which it opens being broken up into the two conceptions of Life and Light, which are introduced in the Prologue, and enter so largely into Christ's teaching regarding Himself and His redemption throughout the Gospel. It is true that Jesus never calls Himself the Logos. But His spoken discourses are framed on the assump-

tion that He is the Logos, the principle and highest organ of creation as well as of revelation. His words are Logos words as regards their source, their nature, their credibility, their effect, their object and the impression they were designed to make. Moreover, the Divine qualities ascribed to Jesus are those appropriate to the Logos, eternity, omniscience, omnipotence, and when He is represented as "The Son of man" and "The Son of God" in the Fourth Gospel, these titles are only rightly to be understood in the light of the Prologue and in turn serve to strengthen and follow up the thought which it contains. The Logos conception of the Prologue, becoming two separate threads represented by Life and Light according to the saying of the Evangelist,—“In Him was Life and the Life was the Light of men,”—runs through the whole Gospel and determines its presentation of Jesus Christ the Son of God. “Thereby,” says our author, “is not the riddle of the peculiar character of the Fourth Gospel solved, but only the key found, the proper use of which opens up the profounder views we desiderate into the circumstances and facts connected with the origin of this Gospel. Further investigation has necessarily to do with the Prologue itself, and has to elucidate the question as to the roots of its fundamental ideas in order to make possible a more precise and historically determined judgment as to its nature and significance” (pp. 87-88).

This investigation is approached through a careful and instructive examination of the contents and connexion of thought of the Prologue itself. From the conceptions there examined that of the Logos stands out as most prominent, and the Evangelist handles it in a manner that suggests a theological speculation within his acquaintance, and that obviously the Logos doctrine of Philo of Alexandria. Our author has read the works of Philo for himself with a view to the inquiry how far the Evangelist is influenced by the Greek speculations of the Alexandrian Jew. Philonic parallels to the Prologue not a few are quoted, some of them presenting striking verbal likeness, and, even where the verbal likeness is less pronounced, considerable likeness in the

thought. Philonic parallels to the Gospel as a whole are next exhibited—Jesus presents Himself as a *Heavenly Being* (John iii. 13), as *Revealer of the Name, and Express Image of God* (xvii. 3, 26; xiv. 9), as *Omniscient* (i. 48), *Almighty* (iii. 35), *uninterruptedly at work* (v. 16, 17), as *from Eternity* (xvii. 5), as *God's Instrument* (xii. 49), as *exclusive Author of Salvation* (iii. 17), and in many other exalted and Divine relations, and Professor Grill matches every one of those references with parallels more or less striking from the Logos doctrine of Philo. Of the more general references to which parallels from Philo are quoted one of the most interesting is that to the Paraclete (pp. 133 ff.). It is not settled with any unanimity among scholars whether Philo's Paraclete is to be referred to the Logos or not, although our author, with Drummond (*Philo Judæus*, ii., 237-239), Heinze and others, thinks not. Still the use by Philo of the word *παράκλητος*, which is confined to the Johannine writings in the New Testament and which does not occur in the LXX at all, is of itself significant. The conclusion of the comparison is that while the parallels from Philo do not suffice to prove that the Evangelist adopts the idea and the word Logos from the Alexandrine philosopher, yet the number and variety of the echoes of Philo's teaching, distributed over the whole Gospel, must be held decisively to point in this direction. Striking, however, as the parallelism is, there are fundamental differences in the presentation of the Logos-conception by Philo and the Evangelist respectively. This leads to an examination of the roots of Philo's Logos-conception, and on the question whether Philo's Logos is a Person or an abstraction, Grill again agrees with Drummond in holding that it cannot be a Person. This view is confirmed by an inquiry into the antecedents of Philo's view of the Logos, first in the Old Testament where "the word" is never exalted to the actual character of a Person, although Philo's Logos is rather Divine Reason than Divine Word, and then in the Greek Philosophy from which Philo has borrowed the word and the thought, and only so far as is necessary and possible has brought it into connexion with the Jewish mode of conception and expression in the Old Testament.

The Wisdom teaching of the later Judaism is of special value in connexion with this inquiry, and a likening of σοφία to the λόγος in express terms seems to show that Philo identified the two. This identity is strengthened by the ascription to σοφία of the distinguishing features of the λόγος. It is the *Supreme Divine power*, it is the *original and archetypal revelation of the Divine*, it is the *highest ethical principle for men*. There are passages where a distinction is drawn between them, but it is only apparent, and, as Drummond says (ii., 207), in a quotation given in a note by Grill, "under pressure of allegorical interpretation". The Wisdom literature exhibits the transition from the Old Testament use of "the word" to the Logos of Philo, but we see the process of development in Aristobulus, in the Pseudo-Aristotelic writing *περὶ κόσμου*, and the Tragedian Ezekiel. Philo in fact found the Logos-conception in various degrees of personification stamped already upon the thought and literature current in religious circles in Alexandria, and adopted it in his own speculations. As far then as the Logos of the Fourth Gospel is concerned there can be no question that the Evangelist alike in the choice of a designation for the supreme organ of revelation and in the setting forth of His nature and office, laid hold of the Logos doctrine of the Alexandrian religious philosopher. How far the Logos of the Evangelist differs from the Logos of Philo is seen in the author's interesting discussion of the Word-Logos, the Personal Logos, the Divine Logos, and especially in the elucidation of this last.

In discussing the Logos of the Fourth Gospel and its antecedents our author sets himself to consider the attitude which the Gospel takes up to the doctrine of the wisdom of God as it is found in the Old Testament and the Jewish Alexandrian literature. It seems strange to a degree which requires explanation that, though the Fourth Gospel has its roots struck deep in the Old Testament and connects itself directly with Philo, it never once makes use of the word σοφία, though of course the Logos of the Evangelist in more directions than one exhibits the features of that cognate principle. To find the explanation Professor Grill examines

the other New Testament books where it occurs, giving a valuable study of the word as it appears in the Synoptists and St. Paul's epistles, and then proceeding to an inquiry as to the position and character of σοφία in Gnostic theories, including Basilides, Valentinus, Heracleon and Bardesanes. The discovery is made that σοφία takes a highly significant place in the Gnostic scheme, and appears with striking unanimity in all the Gnostic systems as a degraded idea. The secret of the Evangelist's silence on a subject so entirely within the scope of his thinking is now disclosed: he is writing his Gospel at a period and within a circle well acquainted with Gnostic speculations. Gnostic error had to be fought and overcome, and therefore he avoids giving the sanction of his authority to any particular of the hostile system by the use of one of its favourite words. But though on these grounds σοφία cannot be mentioned by name, a substitute for it is found in the unobjectionable and cognate ἀλήθεια. Whatever we may think of this view—and it appears fanciful in the extreme—we find again a suggestive and useful study of the word ἀλήθεια which also figures, though Grill might hold in a less degraded character, in the full-blown Gnosticism of Valentinus.

Our author next proceeds to deal with the fundamental conceptions of Life and Light as they are exhibited in the Prologue and throughout the Gospel. He traces their antecedents with great minuteness and care in Philo, referring back to the Greek philosophy, to Plato, Aristotle and the Stoics, and showing that in Philo Life is the fundamental conception and Light derived and secondary. He traces them also through the Gnostic Systems, comparing the teaching of the Vedas and the Orphic cosmogony, finding the same association of the two ideas and the same subordination of the one to the other in the Old Testament, while echoes of Old Testament utterances are found again in the Apocryphal and Pseud-epigraphic Jewish writings. Of more consequence as an antecedent of John i. 4 ("In Him was Life and the Life was the Light of men") is the development of the thoughts in the other New Testament writings. The idea of ζωή in

the Fourth Gospel in its theological and Christological aspects and afterwards in its soteriological bearing, is then expounded, and its relation to the ζωή of 1 John distinguished, for Grill does not appear to regard 1 John as coming from the author of the Fourth Gospel. With φῶς goes δόξα as an element in the representation of the Logos and a quality of which the saved in Christ are to be partakers.

Not the least instructive section of this treatise is that which discusses the teaching of the Fourth Evangelist on the subject of the Incarnation and its significance in the history of Revelation and Religion. The relation of the Incarnation of the Word in the Fourth Gospel to the histories of the Nativity in St. Matthew and St. Luke is examined, and St. Paul's view and that of the Fourth Gospel are carefully compared. The idea of an Incarnation of the Divine is then discussed from the point of view of the history of religion, in which the Incarnation of the Word does not stand alone, but has forerunners even if on an imperfect and rudimentary stage. In similar cases known to the history of religion there is always an essential element wanting to the full conception of the Incarnation as presented in the Fourth Gospel, and parallels showing this are adduced from classical and other mythologies. Professor Grill's studies in the Vedantic philosophy stand him in good stead in the effort to illustrate the Incarnation from the Avatar of the Indian God, Vishnu. There is, he holds, an undeniable formal similarity between the Indian Avatar conception and the Incarnation idea of the Fourth Gospel, a similarity rendered more worthy of consideration that in both the "Son of man" is referred to as properly and originally a Divine Being. It thus becomes a question whether, and how far, the Indian philosophy influenced the writer of the Fourth Gospel through Gnosticism. The reference to the serpent lifted up in the wilderness as a symbol of the "Son of man" lifted up upon the cross appears to Grill to be a setting forth of the true "Son of man" by the Evangelist in opposition to the fantastic "Son of man" of Ophite mysteries and superstition. However this may be, our author declares it is not from any

contact of the mind of the Evangelist with outside modes of thought nor from any purely polemical interest that we are to obtain a real explanation of the idea of the Incarnation of the Logos peculiar to the Gospel, and of the conception of the Son of man equally peculiar and inseparable from it. The most important requirement for the understanding of it is and remains the insight into the essential connexion of those ideas with the conception of Life which is fundamental for this Gospel.

The treatise closes with a short examination of expressions in the Prologue not before minutely discussed, which, when historically handled, throw a further light upon particular elements of the fundamental conception of the Prologue as far as it has set forth the nature and working of the Logos. There is an appendix treating of the cryptic names Abraxas, Barcabbas and Barcoph, and Barbelo in the Gnostic terminology.

As regards the time when the Gospel was written, and other circumstances affecting its origin, the author hopes to indicate them when he has dealt with the subjects reserved for the second part of his work. We have already seen that he regards the Fourth Gospel as the work of an anonymous author face to face with fully developed Gnostic speculation, and in the meantime as regards its date he is content with the remark—"the former dating of F. C. Baur appears to me scarcely less tenable than the present dating of Adolf Harnack".

THOMAS NICOL.

A History of the English Church from the Norman Conquest to the Accession of Edward I.

By W. R. W. Stephens, Dean of Winchester. London: Macmillan, 1901. Cr. 8vo, pp. 366. Price 7s. 6d.

The English Church in the Sixteenth Century, from the Accession of Henry VIII. to the Death of Mary.

By James Gairdner, C.B. London: Macmillan & Co., 1902. Cr. 8vo, pp. xix. + 430. Price 7s. 6d.

THESE two volumes belong to the "History of the Church of England," edited by the Dean of Winchester and the Rev. W. Hunt, the progress of which we have noted from time to time. The earlier of the two volumes represents the Dean's own contribution to his series; it appeared some time ago and we owe an apology for the long delay in reviewing it—a delay due to the fact that Mr. Gairdner's volume was announced for publication almost immediately after the earlier book was in our hands, and we waited to deal with both at once. The interval has been considerably longer than we anticipated. The Dean of Winchester has chosen the least controversial, though not the least important, period of English Church History. Not less in ecclesiastical than in political and constitutional history, did the Norman Conquest form an important landmark in the story of England; it amounted almost to a reconversion from Rome. The national Church of England, which has been fondly depicted as existing throughout the Middle Ages, was, in the beginning of the eleventh century, among the possibilities of the future. By the end of the eleventh century it was doomed to be a dream of the mid-Victorian period of historical study. William the Norman made his great expedition to England at a period when the power of the Papacy was greater than it had been for centuries. The Cluniac movement was at the height of its influence, and Gregory the Seventh was on the throne of Gregory the Great, when the Papal blessing was given to the standard of the Norman adventurer. William was not all that could be desired in a loyal son of the Church; he had married his cousin, and he was the possessor of a will which might yet involve him in difficulties with Rome. But Harold

was the representative of the strictly national feeling, and his Archbishop's consecration was, to say the least, doubtful. In such a position, Hildebrand could scarcely hesitate, and he rejoiced in William's success as in the confirmation of the work of Theodore in England. Stigand was replaced by Lanfranc in the Chair of St. Augustine, and the type of English Churchman changed from St. Dunstan to St. Anselm and Thomas à Becket. It is clear that the Dean of Winchester leans by sympathy and by association to the theory of the English Church expressed in the Report of the Ecclesiastical Courts Commission. His book is dedicated to the memory of the great historian who drew up that report—the late Bishop of Oxford—and that report guided the disciples of Bishop Stubbs who taught history in England. It is a picture very attractive in itself—a truly national church, within the universal communion, but outside the purely Papal traditions, constantly maintaining its independence in the face of the Supreme Pontiff. But recent research has proved it to be a dream and a vision. It is true that English kings protested against the encroachments of the Pope, and it is no less true that the English clergy and people grumbled over Papal extortions. But the Church in England (it is difficult to attach any meaning at this date to the familiar phrase the Church of England) was as thoroughly Papal as the Church in France or the Church in Italy, and the really National Church began in the reign of Elizabeth. The old error lay in a confusion between Church and State; the mediæval Church was lauded for the very measures which the mediæval kings adopted in spite of ecclesiastical protests. It is still easy to take advantage of this confusion and to state the old case in specious form, and not a few who share the Dean's sympathies have (probably unwittingly) yielded to this temptation. It is the great merit of the present book that it is free of any such tendency. Learned, fair and sensible, it is a real contribution to knowledge, and some of its chapters (*e.g.*, that on Anselm and the concluding ones on the general state of the Church) are admirable pieces of historical exposition. On one point we are somewhat puzzled by the Dean's statements. In introducing the question of

the Constitutions of Clarendon, he says: "A clerk, one Philip de Broi, having been tried for murder in the Bishop of Lincoln's Court, was acquitted, after clearing himself by a legal compurgation. The king required the case to be retried before one of his justices in Lyn in Bedfordshire." If this is so, it represents a unique instance of interference with clerical immunities, and it is difficult to believe that Professor Maitland, in discussing the subject, was ignorant of so critical an instance dating from one year before the Constitutions—an instance which would seriously affect his theory. We do not know on what authority the statement is made; Edward Grim, the biographer of Becket, who is usually quoted for the Brois case, gives a somewhat confused account of the matter, but his story is inconsistent with the idea that Henry wished to try a clerk in a lay court. He says merely that the sheriff, who had a grudge against Philip, raised the question of the murder again, and that "bishops and others of either order were sent by the king to judge the clerk". Any more extreme version of the story must be viewed *prima facie* with suspicion; we have been unable to find the account on which the Dean relied, and are not therefore in a position to discuss it.

[*Note*.—Since these words were written the lamented death of the Dean of Winchester has deprived the Church of England of one of the most distinguished of her clergy. To the dignified position which he held Dean Stephens brought learning and culture, wide sympathies, a gracious and kindly personality, and genuine goodness of heart. Of his devotion to his Church and his office this is not the place to speak. But readers of the CRITICAL REVIEW will join with all students of ecclesiastical history in deploring the unexpected death of so accomplished an historian and so wise and worthy a guardian of the great Cathedral beneath whose shadow he lies.—R. S. R.]

Mr. Gairdner has a very different story to tell from the "Back to Rome" which is the *motif* of the Norman Conquest of the English Church. His careful and elaborate editions of State Papers of the Tudor Period make him peculiarly fitted to write this book, and it is, as we should expect to

find it, scholarly and accurate. It is written "from within," and it has many of the merits, and perhaps one of the faults, of a contemporary writer. We have seldom read a book which impressed us so much with the insight into the thought and feeling of another age with which years of study may endow a man. Its sympathy with the difficult position in which Englishmen were placed in the sixteenth century is the most striking characteristic of the book. How the Reformation appeared to contemporaries is told here as nowhere else. We do not mean to accuse Mr. Gairdner of prejudice; in that respect he writes from the vantage ground of the current year of grace: but the knowledge of what came after and of what happened elsewhere has not driven from his memory the impression made by the struggle upon the man of the sixteenth century who was neither Papal nor anti-Papal in his sentiments, but who was startled by changes over which he had no control and which seemed to remove the foundations of the faith. A careless reader may imagine that Mr. Gairdner has been too favourable to the Roman Catholic standpoint, but a more thorough examination will reveal the fact that this seeming partiality is only the natural consequence of the necessity of disposing of various Protestant legends to which the success of that party has given a currency that has lasted for nearly three centuries. While we regard the book as both fair and sympathetic, and while we are indebted to it for many additions to our knowledge and for some modifications of preconceived views, we must admit that, in one respect, it has the defect of its qualities. Its sense of proportion is rather that of the sixteenth than that of the twentieth century. This is a point on which contemporary opinion invariably differs from later views. It is quite possible that contemporary opinion may be right, but it is a little startling to find a whole chapter devoted to the case of Richard Hunne. But this is an exceptional instance, and as Mr. Gairdner is better entitled than any other living man to decide what was really important in the reign of Henry VIII., it would be presumptuous to press the point.

ROBERT S. RAIT.

Reason and Revelation: an Essay in Christian Apology.

By J. R. Illingworth, M.A., D.D. London: Macmillan & Co.,
Limited. 8vo, pp. xix. + 271. Price 7s. 6d.

DR. ILLINGWORTH first came to notice, at all events to our notice, as the author of two remarkable essays in *Lux Mundi*, one on the "Problem of Pain," and the other on the "Incarnation in Relation to Development". The quality of these was so distinguished as to make us to be on the outlook for any further work from him. There was a note of distinction in them which revealed a thinker of no mean order, with a gift of exposition of a very remarkable kind. Soon we had from him the treatise on "Personality, Human and Divine," which showed how familiar he was with the central problems of philosophy and theology. This was followed by the treatise on "Divine Immanence," and the result of these works was to give him a place among our very foremost thinkers, and a place second to none in the roll of apologists for the Christian Faith in the past and in the present. He has crowned his work by the publication of this treatise on Reason and Revelation. We have mentioned his former works, not only to show that Dr. Illingworth is no new worker in this field, but because there are subtle lines of connexion between this and his former works. One can understand his great argument from this work alone; it becomes more luminous when we read his works in the order in which he has thought them out. What was implicit in the earlier has become explicit here. We can appreciate the outcome the better when we become acquainted with the evolution of the great argument.

He has come in his last work to grapple with the old problem of Reason and Revelation, and he solves the problem in a characteristic way. He came to it furnished with

the knowledge of the problems of philosophy as these were presented to the great thinkers, who in successive ages have been the bearers of the torch of truth. But he is no mere philosopher, he does not forget that the problem of philosophy is ultimately the problem of life. He has studied history and specially he has studied the history of Christian thought and life. Ethics as well as religion have been the subject of his thought, and, above all, he is impressed with the togetherness of things, and the unity of experience, and knows that an isolated solution of any problem is not possible. Thus in the present volume the problem of Reason and Revelation is looked at from all points of view, and the argument is cumulative.

He first sets forth the claim of Christianity to be rational. His work in this, the opening chapter, is mainly historical. It consists of a series of testimonies from writers who had a right to speak for Christianity. It is only a selection. It is, however, a wise selection. Illustrations are given from the early Apologists, from the Fathers, from the Schoolmen, from Leibnitz, from Boyle, Locke, and Butler, and, in particular, it is pointed out that the claim of Christianity to be rational has been a commonplace of English theology from the time of Hooker. He passes in the second chapter to the criticism of reason by Kant and his successors. He is fair and just to the men who led in this great movement of thought. He appreciates the emphasis which Kant laid on the activity of the mind and its forms of thought in all experience. Kant made this a reason for the limitation of knowledge to phenomena and for denying a knowledge to the mind of things in themselves, but things in themselves were postulated by him as postulates of the practical reason. Dr. Illingworth passes on to show how Hegel denied the distinction between appearance and reality, and maintained that the object of rational knowledge is reality. The functions of Schleiermacher and Lotze in this movement are briefly yet sufficiently described. It is not given to every one to write on such high topics with the limpid lucidity of Dr. Illingworth. He has the rare faculty of translating the

dogmas of philosophy into clear, idiomatic English, the meaning of which can hardly be misunderstood. Some passages we had marked for quotation, but space forbids.

The third chapter deals with the distinction between abstract and concrete knowledge. In the former chapters we had Dr. Illingworth in the character of a historian of thought, in this chapter we have him as a thinker.

Briefly to recapitulate, then, what we have been saying; the process of knowledge is never a passive reception of impressions upon a blank mind, a *Tabula Rasa*: it is always an active effort of the mind, and as such involving elements of emotion and will, to find itself reproduced in the outer world, or to recognise the outer world as akin to itself. This process, metaphysically speaking, begins by what is technically called subsuming the world under certain fundamental categories common to all minds, such as those of unity, or energy, or cause; in other words, reading into the outer world those notions which we unquestionably derive, not from external impressions, but from internal reflexion. And the same thing is repeated in every fresh development, and in every department of knowledge; only that as we learn more, we bring with us not merely a few simple categories, but the more and more complex content of a progressively educated mind. Still the procedure is the same. To understand a new experience means to assimilate it to what we have already got in our minds; if the two are in obvious conflict we rearrange the content of our minds, and frame a new hypothesis or theory; but this theory or hypothesis, it must be noticed, is not impressed on us from without; it is our own mental creation; and we then proceed to compare it with the facts that we could not previously understand, in order to see if they will correspond with this fresh content of our mind. Thus from beginning to end the mind is at work to assimilate the outer world to itself (pp. 61, 62).

We think that this chapter is an admirable illustration of the author's power of philosophising and of placing the results of philosophy in the most lucid language. The next problem is, what are the limitations of reason? Both the capacities and limitations of reason, it is pointed out, are illustrated by the distinction between abstract and concrete knowledge. The capacity of reason is in proportion to its acquaintance with its subject-matter. The limitations of reason indicated by Dr. Illingworth are three: reason is limited by our inevitable ignorance of context, by our personal prepossessions, and by

our inability to verify our facts of experience for ourselves. It will be seen that the views of the limitations of reason set forth here are of a different kind from those elaborated by Hamilton and Mansel. With our author there are no inherent contradictions in the nature of reason itself; we are not required to choose between two contradictories, into which we are landed when we push inquiry to its limit. With Dr. Illingworth the limitation of our reason is simply that it is finite. The limitations described by him are real. As a consequence of these limitations human accumulated knowledge is for any individual only hypothetical or probable, and his certainty is moral. Reason is more adequate for practice than for theory, though speculatively it is always an ideal which beckons man onwards towards satisfaction. The theme is worked out, and the chapter is one to enjoy.

A chapter on "The Influence of Presuppositions on Christian Evidences" follows. While the chapter is ably argued, we do not reckon the argument to be so satisfactory as those conducted in the foregoing chapters. For one thing, there is no discrimination between legitimate and illegitimate presuppositions. It is too like believing because we wish to believe. It is confessedly one of the most complex of all questions in the sphere of philosophy and psychology. But there must be a valid criterion of belief. The statement of the book needs a preliminary discussion of the foundations of belief, and this is not given.

"The Relation of Christianity to Philosophy" is the title of the next chapter. In reading this chapter we are reminded of Hatch, Harnack, Loofs, and all that class of theologians who look at dogma as the work of Greek philosophy working on Christian soil, and regard dogma as a thing to be overcome. Dr. Illingworth has another view of the rise, progress and worth of dogma. This view of dogma implied in the chapter now in view receives definite expression in the chapter entitled "The Patristic View of Christian Evidences". We quote—

So far indeed are the dogmatic definitions of the early Church—on the doctrine of the Trinity and the Incarnation—from in any way "adding to

the faith," that they might almost be fairly described as negative rather than positive in their intention ; positive of course in continually reasserting the two doctrines in question, but negative in their emphatic rejection of all rationalising explanation of them. Thus it is only by being isolated from its historic context that Christian theology can be made to appear unduly speculative ; whereas in its context of contemporary speculation it is at once seen to be a refusal to speculate, a refusal to substitute rational deduction for the acceptance of revelation as revelation. The essence of the Christian position was that the life and teaching of Jesus Christ had revealed to the intellect as well as to the heart what neither the heart nor the intellect could have discovered by themselves ; but which when revealed they could recognise as self-evidently true. And the object of dogma was simply to guard the revelation as a fact ; precisely as a scientific fact when once established is dogmatically taught (pp. 124, 125).

After quoting from Origen, Athanasius, Augustine, St. Hilary and others as to the need and nature of dogma, he adds—

Such then was Christian dogma in the view of the greatest of those who moulded it. It was not intended to limit the freedom of reason to probe everything that falls within the scope of reason. Nor, on the other hand, was it intended to explain to reason things which reason could not otherwise have understood. It explained nothing ; it simply aimed at giving the most accurate explanation attainable of certain facts, whose character as facts rested on the authoritative statements of Jesus Christ ; and it treated these facts as mysteries—not in the sense of contradictions to reason, but in the sense of things with which reason is at present incompetent to deal ; things which, if they were to be known at all, therefore, could only be known by revelation, and must be accepted with that implicit obedience which a revelation obviously demands (pp. 128, 129).

We have given these quotations because they contain a view of dogma, opposed to the view of Harnack, a view altogether worthy of consideration. Readers must find for themselves the qualifications set on these statements in view of the fact that there has been a development of dogma of another kind, under the leadership of an authority hypostatised for the purpose.

We can only mention the following chapters : "The Modern View of Christian Evidences," "The Influence of Character on the Formation of Presuppositions," "Christi-

anity an Appeal to our Entire Personality," "The Reasonableness of Faith," and "The Christian View of the Problem of the Evil."

The concluding chapter summarises the whole cumulative argument, and fitly crowns one of the ablest treatises on apologetics which we have had the good fortune to read.

Christian evidence is, broadly speaking, threefold; being partly philosophical, partly historical, partly present in our contemporary experience of our own age. First, there is the speculative consideration that the universe points to idealism, and idealism to theism, and theism to a revelation, and revelation to an Incarnation. Then there is the nature of the historic facts recorded in the Gospels, and applied in the Epistles, together with the character of these documents themselves. And lastly there is the living society, with which we are in present contact, claiming to be lineally descended from the men who first witnessed the Incarnation, and continuing their work in the world to-day; with the significant result that those who sincerely accept and adopt its teaching—those, that is, who act on the assumption that Christianity is true—do as a matter of fact solve the practical problem of human existence, with a degree of success elsewhere and otherwise, unattained and unattainable by men (pp. 242, 243).

JAMES IVERACH.

Die Einsetzung der heiligen Eucharistie in ihrer ursprünglichen Form, nach den Berichten des Neuen Testaments kritisch untersucht.

Von Dr. Theol. Wilhelm Berning. Münster i. W., 1901.
Pp. viii. + 260.

THE present treatise—from the pen of a Roman Catholic scholar—forms a worthy contribution to the scientific discussion of a much-debated subject. In its thoroughness of treatment and mastery of the material it reaches the high and exacting standard which we have learned to associate with the best German work, and even those who will hesitate to adopt its conclusions (which are somewhat conservative) will gain much from its perusal.

After setting forth in a useful introduction recent literature, and summarising critically recent theories on the subject, the author proceeds to discuss the value and trustworthiness of the New Testament accounts of the Supper in general—their textual form and variants, authorship and origin, and their mutual relation (Part I., pp. 22-65). Here he decides in favour of the genuineness of Luke xxii. 19b-20 against D, and insists strongly on the dependence of the Lucan on the Pauline account (1 Cor. xi. 23 f.). In connexion with the latter there is an especially interesting discussion (pp. 52 ff.). In Part II. (pp. 68-153) the differences in detail between the two narrative-groups—the Petrine (= Matthew-Mark) and the Pauline (= Luke-Paul)—are dealt with and are ranged under the two headings: A, *the circumstances accompanying the Institution*, and B, *the words of the Institution*. Here it is pointed out (1) that allowance must be made for the factor of translation—Jesus spoke in Aramaic, which was also the language of the original witnesses who first made known the events of the Last Supper; (2) didactic tendencies and special

points of view must be allowed for in the evangelical narratives. "The Gospels are no mere collection of historical *data*, but apologies warm and instinct with life, whether their purpose be to demonstrate in the face of the Jews and Jewish Christians the Messiahship of Jesus Christ, or in the miracles and teaching of Jesus to prove to the heathen and Gentile Christians His Godhead; moreover, as edifying works, they manifest a desire to present, in the picture of the Saviour, a pattern for their own lives to all Christians. And so what to one evangelist would seem of consequence and all important for his argument (*Beweisführung*), may by another be treated as of secondary moment and incidental or even omitted altogether, and in place of it some other feature may be brought into prominence" (p. 70).

(3) At the time when these narratives were written—some thirty-nine to forty years after the founding of the Christian community—full and historically exact accounts of institutions which, like the Eucharist, had long been in practice would not be necessary.

Perhaps the most interesting section in this part is the discussion of the words *τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν*, which occur in the Pauline-Lucan account only (pp. 136-153). Did Jesus expressly command that the Supper should be *repeated* as a feast of memorial and communion? According to Paul He did. Yet how is the absence of these words in the Petrine group to be accounted for if they were really uttered by Jesus? The author points out that in citing them Paul is obviously appealing to what would be admitted by his readers as a fact beyond dispute. What he seeks to bring home to the Corinthians is not that the feast should be kept because Jesus had commanded it to be repeated, but that the celebration of it—which was frequent enough in Corinth—should be carried out decently and with reverence; and to emphasise this he quotes the Lord's express command (*εἰς τὴν ἐμὴν ἀνάμνησιν*). On the other hand, the whole character of the Petrine account shows that the Supper was regarded as intended to be repeated—a new Covenant connected with, but superseding the old, and based on the paschal

celebration. The similarity of the command to that with reference to the Passover in Exod. xii. 14, *And this day shall be unto you for a memorial, and ye shall keep it a feast to the Lord*, is also "a positive argument" for its authenticity. Moreover, how could the celebration of the Supper in the early Christian community have so quickly established itself unless the Apostles had been able to appeal to an express command of Jesus?

Part III. (pp. 154-208) deals with the original source and form of the accounts of the Supper. Here the author seeks to show that all four accounts go back to a single tradition, modified by differences of translation (from Aramaic) and tendency, which led to omissions, amplifications and later assimilation in particular cases.

"The difference of the accounts is explained by the different handling of the tradition dictated by a special object in view (*durch einen besonderen Zweck*), while their agreement which, in particular places, extends to verbal expression, even to whole phrases, implies for the Last Supper a fixed oral tradition" (p. 160). Especially valuable is the section (sect. 12) which discusses the form of the celebration of the Supper in the early Christian period. Here, in spite of 1 Cor. xi. 16 and the Didache (chaps. ix., x.), the author argues that there was no difference in early practice in the order of the rite. He thinks that the forms given in the Didache do not refer to the Eucharist at all, but to the Agape introducing it. But is it conceivable that the Eucharist should be passed over in complete silence while two whole sections are devoted to the Agape—especially as almost immediately before (chap. vii.) details for the baptismal rite are given? To the present reviewer it seems much more probable that chapter ix. refers to the Eucharist proper (notice especially the technical expression 'the cup') and chapter x. to the Agape, which *followed* the Eucharist. The last three sentences of chapter x.—*Hosanna to the God of David, If any is holy*, etc., and *Maranatha*—will then have a retrospective force covering the combined celebration of Eucharist and Agape, unless, indeed, these sentences are a later liturgical insertion. The evidence of

the Early Fathers and of the liturgies is next examined—an important line of investigation. Sections 13 and 14 set forth *A reconstruction of a possibly early form of the Supper* and the *Aramaic wording* of the words of Institution (the latter an excellent piece of work).

Part IV. (pp. 209-257) is headed "The Last Passover of Christ and the first celebration of the Holy Supper," and deals with the following points: *Did Jesus celebrate the Jewish Passover?* (sect. 15), *The Passover Rite in the time of Christ* (sect. 16), and *The position of the last Supper in the Passover Rite* (sect. 17).

The author believes that the Last Supper formed part of, or rather followed immediately on, the Jewish paschal meal. He argues that while the introductory details leading on to the account of the Supper in the Synoptists clearly point to its paschal character, this is most clearly brought out in Luke (xxii. 14 ff.): *τοῦτο τὸ πάσχα φαγεῖν* (ver. 15) refers to the Passover-lamb lying on the table as the words were uttered: verses 16 and 18 also imply the celebration of the Passover. The first cup in the Lucan account (vv. 17, 18) the author identifies with the cup of blessing (*כוס הברכה*), the third of the Passover cups, which was filled immediately after the consumption of the lamb, and, after grace, drunk. Then the fourth cup was mixed and the second part of the Hallel (Pss. 115-118) with the great Hallel (Ps. 136) recited. At the twenty-fifth verse of the latter (*He giveth food to all flesh*) the Institution took place, the bread being first consecrated and given to the disciples, and immediately after this the already mixed (fourth) cup taken, consecrated and given to the disciples with the command to repeat the celebration. Then followed the concluding verse of the great Hallel (ver. 26) and the Hymn of Praise (*Praised be thy name for ever, O our King, etc.* = *ὕμνησαντες*, Matt. xxvi. 30, Mark xiv. 26), and the meal was ended.

One naturally asks how the author harmonises this interpretation of the Synoptic narratives with the definite statement of the Fourth Gospel (John xviii. 28) according to which the crucifixion took place on the day *before* the

evening on which the Passover-meal was eaten—i.e., on Nisan 14. The usual answer is given, viz., that we do not know enough of the circumstances and customs of the time to be able to explain the difficulty. The author, however, proceeds to argue that the meal described in John xiii. 2 ff. is identical with that of the Synoptic narratives, and was, in fact, the legal Jewish Passover-supper of Nisan 15. It follows that the Passover was eaten by our Lord and the disciples on one night and by the priests on the following, for Dr. Berning rejects the view that John xviii. 28 refers to the Chagigah. The riddle remains unsolved.

Another difficulty involved in the author's view is the question of the genuineness of Luke xxii. 19b-20. If these verses are no real part of the original Lucan account—and the case against them is immensely strong—then Dr. Berning's reconstruction falls to the ground. A further defect is the failure to meet the grave internal difficulties that beset the Synoptic narratives. These are most forcibly stated in Chwolson's masterly monograph, *Das letzte Passamahl Christi*, etc., pp. 3 ff., where it is shown from the Synoptists themselves that the day of the crucifixion cannot have been a feast-day and therefore cannot have fallen on Nisan 15. It is also remarkable how slight (apart from the introductory narrative-setting) are the indications of the alleged paschal character of the meal described in the Synoptists, while they are altogether absent from the parallel narrative in John (xiii.). It is especially significant that none of the accounts contain any mention of the paschal-lamb, unless Luke xxii. 15 be an exception, which is hardly probable. It must be admitted that the latter passage at first sight seems to demonstrate the paschal character of the meal, but on closer examination this becomes less certain. In Westcott and Hort's text the verse runs as follows: ἐπιθυμία ἐπεθύμησα τοῦτο τὸ πάσχα φαγεῖν μεθ' ὑμῶν πρὸ τοῦ με παθεῖν· λέγω γὰρ ὑμῖν ὅτι οὐ μὴ φάγω αὐτὸ ἕως ὅτου πληρωθῇ ἐν τῇ βασιλείᾳ τοῦ Θεοῦ. The saying—which bears the stamp of genuineness—is peculiar to Luke. It is noteworthy that the statement οὐ μὴ φάγω αὐτὸ is, as regards the speaker's present, per-

factly unqualified: *I will not eat it, viz., τοῦτο τὸ πάσχα.* The difficulty was evidently felt by the early readers and copyists, who added οὐκέτι before οὐ μὴ φάγω and changed αὐτὸ into ἐξ αὐτοῦ—"I will not *again* eat of it". But it is at least conceivable that the original saying should be interpreted: *I have greatly desired to eat this (coming) Passover with you before I suffer (but it is not to be); for¹ I say unto you I will not eat it until it be fulfilled in the Kingdom of God.*

Perhaps the most difficult problem in connexion with the New Testament accounts is to determine the exact value and significance of the narration in 1 Cor. xi. 23 f. What is meant by *παρέλαβον ἀπὸ τοῦ Κυρίου* here? Is it simply a formula of citation? Or does it mean that Paul claims to have received a direct and immediate revelation from Jesus on the subject of the Last Supper? There may be an element of truth in both views, and perhaps the solution lies in a combination of both. Dr. Berning discusses the matter fully in pages 52 ff., and decides that the revelation included not merely an assurance of the high dogmatic import of the Supper, but also of the literal accuracy and exactness of the detailed account given in the passage. This view is not without grave difficulties. They are lightened somewhat, however, by taking the words *μετὰ τὸ δειπνήσαι* (ver. 15) as referring not merely to the cup (to the mention of which they are immediately joined), but as belonging logically to the beginning of the narrative—for Dr. Berning believes that the consecration of the cup followed that of the bread immediately without a break. May they not, however, be an early interpolation inserted in the interests of the view—that the Supper followed, not preceded, the Agape? The clause certainly runs more smoothly and naturally with their omission. It seems to the present reviewer that the factor

¹ "Sometimes כִּי (= for) in a poetical or rhetorical style gives the reason for a thought not expressed but implied" (Driver in *Oxf. Heb. Lex.*, s.v., כִּי, col. 474a, where instances are given). The same remark applies to the usage of the Aramaic אֲרִי, which was probably the original of אֲרִי here.

of liturgical development—which must have begun to operate as soon as the Supper became a sacred institution in the Christian community—has not been sufficiently allowed for in estimating the New Testaments accounts.

Among many other points of interest in the book special attention may be called to the author's careful discussion of *διαθήκη* and the conception of "Covenant" in the Old and New Testaments (pp. 104 ff.), as well as his exposition of the sacrificial conceptions underlying the Institution of the "New Covenant" (pp. 127 ff.). The whole volume will well repay careful study.

G. H. Box.

The Life and Letters of James Martineau.

By James Drummond, M.A., LL.D., Litt.D., Principal of Manchester College, Oxford, and C. B. Upton, B.A., B.Sc., Professor of Philosophy in Manchester College, Oxford. In two volumes. London: James Nisbet & Co., 1902. 8vo, pp. 453 + 519. Price 30s. net.

DR. MARTINEAU'S memory has been better served by his friends than has been the case with some other distinguished thinkers and scholars who might easily be named. The authoritative record of his life has been completed and published within a reasonable period after his decease. It is well that it is so. For in our hurried times the best of men fade from public recollection, and the value of their work is apt to be forgotten, when the narrative of their career is long delayed. In the present case two very competent authorities have been selected for the biographer's task, and they have done their part well. Hitherto we have been dependent upon Dr. A. W. Jackson's "James Martineau, a Biography and Study," an appreciative estimate of the man and his work which has been most useful, especially in the account which it gives of the philosophy and theology. In these two handsome volumes we have the completed Memoirs. They contain much that could not be included in Dr. Jackson's work, and they will be gladly received by many sympathetic readers.

The biography is the larger part of the combined work. It is constructed with great care by Dr. Drummond, with a circumstantiality, indeed, that seems at times too much. It enables us to follow the course of Dr. Martineau's life and labours from point to point, and it gives us all the materials for forming our own judgment of such passages in his career as laid him open to misunderstanding or seemed out of har-

mony with his general character. Of these the most serious, of course, was the unhappy and enduring break between him and his gifted sister Harriet, the fond and inseparable companion of his youth. And of that we have to say that, unless there is another side, nowhere disclosed as yet, the facts and communications submitted by Dr. Drummond should convince most readers that, if the brother erred in judging it to be in the way both of public duty and fraternal propriety to publish an incisive criticism of the luckless and unworthy book that occasioned all the trouble, his error ended there and the faults that embittered and perpetuated the alienation were the sister's. In the case of other important passages of his career and in the narrative of the changes in his opinions, Dr. Martineau's own letters and autobiographical records are introduced with much good sense and skill by Dr. Drummond. Yet we have to confess that with all this, and although the story interests us all along its course, there is the feeling that the biography might have been still better if it had been shorter, more compressed, and constructed in such a way as to make the picture of the personality more of a unity and the view of the conditions external and internal that made Dr. Martineau what he was more vivid and convincing. This does not mean, however, that we look upon the biographer's task as a light one in the case of such a subject as Dr. Martineau, or that we are ungrateful for what Dr. Drummond has accomplished at the cost of much honest and discerning work. The art of the biographer is indeed a difficult one.

As we follow Dr. Drummond's interesting and ample narrative we see the story of a strenuous and distinguished life unfolding itself. We see a career which opened in obscurity, and which through long years was appreciated only by the few, triumphing at last over most things that hampered it and closing in universal honour. We see misunderstandings gradually disappearing, prejudices overcome, and the grandeur of a great thinker and a lofty character worthily acknowledged by all classes of his fellow-countrymen, however far apart from him in many matters of importance, and by multitudes

on the Continent of Europe and across the seas. We see, too, the movement of a rich and capacious intellect, growing and expanding as it applied itself with life-long consistency to the highest themes, with all the changes of opinion that took place alongside his steadfast loyalty to a great faith.

Dr. Martineau had an extensive correspondence. His biographer has given us considerable selections from it. For these we are grateful. They contain much that is of interest and give us a pleasing view of his relations with such men as W. R. Alger, R. B. Aspland, Theodore Parker, the Rev. Charles Beard, James Freeman Clark, Matthew Arnold, and above all his gifted pupil and friend, Richard Holt Hutton, with whom, though he forsook his master's Unitarianism and passed over to a more positive faith, he remained on the most intimate and affectionate terms till the end. Some curious things are revealed in these letters. They show us, for example, how difficult it often was to understand Dr. Martineau. He was the master of a splendid style; but often the master became the slave. He could write not only with the grand air, but with perfect definiteness. But at times he wrapped up his meaning in such swathes of rich and ornate words that it lost all distinctness of shape and form, and was missed by the most capable men. Again and again we find him complaining of injustice done to him, even by men of the best gifts and character, who read his words in a sense which he did not intend them to bear; and when one looks into the case it will not seem so strange to him as it did to Dr. Martineau, that such misunderstandings of his meaning should have occurred. It is of more interest, however, to see how he took the painful and disappointing things that befel him, especially the unjust treatment to which he was subjected on some important public occasions. The story of the rejection of his candidature for the professorship of Mind and Logic in University College, London, can be read in these volumes as it appeared to himself as well as to others. It is a pitiful, almost a sordid story, in which some eminent names come out very ill. If there was one man entitled above all others to the position in question, it was James

Martineau. His opponent was a promising young student who had done little more than complete his university career, who afterwards indeed as Professor Croom Robertson did excellent work, but who at the time had his spurs to win. He enjoyed the advantage, however, of being a pupil of Alexander Bain. Those with whom rested the responsibility of the election included not only men like the Archbishop of York, but others like John Stuart Mill and Grote the historian, men who stood forth as the champions of freedom, the sworn foes of favouritism and sectarianism in university teaching and appointments. How did they act when put to the test? In the spirit of the grossest sectarianism and bitterest partisanship. For months they strove by all possible means to secure Martineau's rejection, and at last they succeeded, but by the narrowest majority and under the protest of men who made far less boast of their independence. Martineau took it in good part, and became the friend of the young man who had been taken up by these notabilities for the purpose of winning a position for the Utilitarian party. But he saw keenly into the irony of the situation. With a suppressed sense of the humours of the case and the ineradicable weakness of human nature, he tells us how he had ventured to ask Francis Newman, Dr. Thomson, and John Stuart Mill to give their judgment of his fitness for the Chair; how from Newman he received a prompt and generous reply; how the Archbishop did not even answer his letter till twelve months after the election had taken place; and how Mr. Mill sent him a reply so emphatic in its appreciation of his claims that it must have gone far to decide the case, if it had come before the electors, but which could not be used because the writer of it informed the recipient of it that he was to support the rival candidate, being unwilling to "miss the opportunity of planting, if possible, a disciple of his own school in a place of influence". Here is a spectacle for angels and men. John Stuart Mill testifying in private to the unrivalled claims of James Martineau, and in public throwing the whole weight of his influence on the side of the other and inferior candidate, in the petty anxiety to get an academic post filled by one of

his own party ! And John Stuart Mill does not come worse out of this ugly business than do Grote and some others.

In other respects, too, the correspondence given in these volumes has an interest which will make us slow to think there is too much of it. It contains much that helps us to a better apprehension of Dr. Martineau's own position in theology and philosophy. The appreciations of thinkers like Bunsen, Maurice, Emerson, Guizot, Parker, Dalgairns, Channing, Francis Newman; the estimates of the great philosophers, Kant, Hegel, Lotze, Mill, Cousin, Sir William Hamilton and others; the changes in his mental attitude to Priestley, Belsham and their fellows—these and much else in the letters bring us closer to his mind, make it possible for us to look on his most characteristic opinions in the process of their formation and development, and contribute to a better understanding of the real inward meaning of his philosophy and theology.

It is to Professor Upton, however, that we are most indebted in this latter respect. He has given us a most painstaking and lucid account of Dr. Martineau's philosophy, following its growth from the earliest Hartleyan period till it reaches its mature and fixed character. With a skilful hand he traces the influences that went to shape it and to modify it from time to time. He provides us also with luminous expositions of Martineau's most important works, giving summaries of their contents and a genetic construction of their main positions. This is all admirably done—lucidly, succinctly, convincingly. It is of very great value. We see more clearly than ever how great the change was when Martineau parted with his early necessarian doctrine and with the whole circle of ideas within which he had moved when under the influence of the school of Priestley; how that mental revolution was brought about; and how strenuously he kept by the libertarian doctrine till the end of his career. But we see also, as we read the case, that the necessarianism against which his polemic was directed was essentially that of the Priestley type. Indeed much that he said and wrote on that subject had only a very loose relation to the more

careful forms of determinism. There is little to show that he penetrated into the real meaning of the theological counterpart of philosophical necessarianism or determinism as represented in the writings of Jonathan Edwards and some of the profounder Scotch theologians of former times.

It is, however, in his ethical philosophy that the real importance of his work is found. These volumes, and especially Professor Upton's surveys of Martineau's thought and teaching, make this clearer than ever. What he did in constructive theology is of subordinate moment. He was a Unitarian, and remained that to the end, although he disliked being labelled as such, and had small sympathy with many things done by his co-religionists. His Unitarianism was of a more fluid type than that to which he had been accustomed in his youth. He venerated Christ as the highest of realities and the most perfect Moral Excellence, but otherwise he had a conception of Him far apart from that of the older English Unitarianism. So wide was the difference that he could declare that if he "discharged the current Jewish conceptions" from His Messiahship, he could attach no definite meaning to such phrases as "his mission," "the saving of his brethren," "the realisation of the kingdom," "his prophetic message". He felt acutely the distance at which the Unitarian doctrine of God, as it was usually expressed, stood from the Trinitarianism of the ancient creeds, and sought to throw a bridge across the chasm. But the theological explanation which he gave with that object in view, namely, that the Father whom the Unitarian worshipped corresponded really with the Second Person of the Trinitarian Symbols, did not effect much. Nor was he more successful in the adjustments which he attempted between his own general theological position and other cardinal points of evangelical Christian doctrine. But whenever he touched ethical questions, there he showed himself the master, and in nothing was he so much the master as in vindicating and expounding a high ethical Theism. There his chief distinction lay, and there he did his greatest service to his time.

S. D. F. SALMOND.

**The Death of Christ : Its Place and Interpretation in
the New Testament.**

*By James Denney, D.D. London : Hodder & Stoughton, 1902.
Cr. 8vo, pp. xix. + 334. Price 6s.*

The Century Bible : St. Mark.

*Edited by S. D. F. Salmond, D.D., F.E.I.S. Edinburgh :
T. C. & E. C. Jack, 1902. Pp. 377. Price 2s. cloth ;
3s. leather.*

THIS volume is an exceedingly able defence of that doctrine of the Atonement which is known as atonement by substitute. The most notable feature of the book is that this theory is vindicated by the author with unique confidence and extraordinary enthusiasm, and without recognising that the representatives of any other theory have even a claim to be heard. Dr. Denney has no doubt that his interpretation of the death of Christ is the New Testament interpretation, and its characteristic feature is its finality. The word spoken by the Apostles regarding it is the last word, and Dr. Denney stops there because the Apostles go no further. That is his position, and, whether we agree with him or not, there is no mistaking his meaning. It is refreshing to read the writings of an author who is never ambiguous, and who writes with such joyful confidence in the positions he has reached. But the defects in the discussion arise out of its merits.

Beginning with the evidence of the Synoptic Gospels as to Christ's own teaching, he carries us through the early Christian preaching of Christ's death in Acts to the testimony of St. Paul, which is discussed at great length ; to the view given in the Johannine writings, and the Epistle to the

Hebrews, with the result that he discovers such substantial unanimity among the New Testament writers as to justify the last chapter, in which he discusses the place of the doctrine of an objective atonement in preaching and theology. We cannot follow the exegetical studies contained in the volume in detail. It is enough to say that Dr. Denney does over again, but in his own way and with consummate ability, what Dr. Dale did many years ago in his important work on the same subject. It is done, too, in full view of, and taking well into account, the present position of the Higher Criticism of the New Testament. Yet it must be said that there are many minds to whom this, while it cannot but be an impressive, very impressive, will not be a satisfactory book. The writer's tone of confidence will make a certain type of reader give pause. And one cannot but review very anxiously the doctrine of Scripture on which the argument is reared.

Let us take this last point first. It seems to us that such an orthodox theological structure as we have in this book, ought to rest on a much stricter doctrine of Scripture than Professor Denney holds. This was the criticism which at once occurred to readers of his former book, entitled *Studies in Theology*, and it is equally pertinent in relation to this volume. Speaking of the way in which, in his judgment, "Scripture converges upon the doctrine of the Atonement," Dr. Denney urges: "This, at bottom, is what we mean when we say that Scripture is inspired. . . . The truth is, the unity of the Bible and its inspiration are correlative terms" (p. 314). Granted. But wherein does the unity of Scripture lie? To Dr. Denney it lies in its oneness of testimony, from cover to cover, to the atoning work of Christ, interpreted as he says the New Testament interprets it. This is his doctrine of inspiration. "There is no sense," he says, "in saying that every separate sentence is inspired; we know that every separate sentence is not. There are utterances of bad men in the Bible, and suggestions of the devil. . . . We will never know what inspiration is until Scripture has resolved itself into a unity" (pp. 315, 316).

Now, what is the result of this? To Dr. Denney Scripture is unified, and therefore inspired by its uniform testimony to his favourite doctrine. Even if it be so—and that can only be made out, it seems to us, by a system of typology based on a critical view of the Old Testament which would not meet with Dr. Denney's approval—every student of Scripture might claim that it was unified for him by its uniform testimony to his favourite doctrine, which might be the Incarnation, or a purely ethical view of Redemption. We do not quarrel with Dr. Denney's view of Scripture authority and inspiration, which is that the Bible is an inspired book—not in the cheap sense in which we may speak of Æschylus or Shakespeare being inspired, but because God draws near to me in the Bible as a redeeming God. But the redeeming God and the soul meet, it must surely be held, at other points besides that of a particular theory of the death of Christ, which rests on analogies and on a view of God as the custodier of the public law of the universe that do not, whatever Dr. Denney may say about it, satisfy all spiritual longings, and do not carry one really into an intelligent apprehension of the mind of God to man. And therefore we are bound to feel that even Dr. Denney's undoubtedly fine exegesis is marred by his preference for a particular theory. Even many of St. Paul's utterances are capable of being read otherwise than as Dr. Denney reads them. There was a context in the minds of Paul's readers and a Rabbinical set of mind in Paul himself that must modify our reading of much that came from the great Apostle.

In truth, much of the inadequacy of such a working theory of the death of Christ as we find in this book is due to the tendency to view the death of Christ from a merely transactional point of view, as a thing that was done outside the sinner's personality. We admit Dr. Denney's claim that it preaches well, because it is the preacher's most effective way of appealing to the conscience, and of course it is so far true; but there are few men who think on this subject that do not feel the mystery of it, and the more they think they are the more dissatisfied with a purely substitutionary theory. The

fact that a theory of the death of Christ can be expressed in two lines of a revival hymn is itself enough to start the question: Is there not more in the death of Christ than this? There are many to whom the conception of forgiveness, resting on a judicial transaction, does not appeal at all. There are many who feel that they can approach the Atonement only through the Headship of Christ. There are those—but Dr. Denney has little patience with them—who hold that the Atonement must be looked at from the standpoint of the Incarnation and the Person of Christ, and to whom Dr. Denney, in putting forth as he does this theory of Atonement as the foundation of the true view of the Person of Christ, seems to be beginning at the wrong end (p. 317). We have never been able to see that theories of the death of Christ are of necessity mutually destructive or exclusive. It is a many-sided theme, and “redemption by sample,” “representative penitence,” and all so-called “moral theories” embody a partial aspect of the great truth, a truth about which one can only be a learner and groper to the end. One can afford a little eclecticism on this subject, and an eclectic would make room for Dr. Denney’s view as one among many, possibly that which should be stated, as he says “first of all”; but Dr. Denney has no hospitality for any other opinion than his own on a theme which “angels desire to look into”. He has written an able book on a difficult subject. In his pages the vicarious theory certainly comes to its own. But for all its seriousness and passionate earnestness, and an intellectual force which makes one say that this is “orthodoxy with a new tone in it,” there is a onesidedness in it which makes itself felt, and we more than doubt whether such solid masonry has a foundation that can safely and permanently bear it up.

DAVID PURVES.

PRINCIPAL SALMOND’S *St. Mark* is a notable addition to the volumes in this excellent series. The Introduction is a thorough and fine piece of work, proceeding on the

generally accepted view "that Mark's Gospel is the ground sketch of the evangelical narratives". Dr. Salmond's remarks on this point are interesting. "The change of sentiment which has taken place on the subject of the Second Gospel is indeed one of the most notable facts in the history of New Testament studies in our own day. In ancient times little was made of this Gospel in comparison with the others. Its genius was not sufficiently understood. Its value was not adequately recognised. Even the great Augustine could speak of Mark as only the 'follower and abbreviator of Matthew,' and while many pious and learned minds occupied themselves with the preparation of careful expositions of the other three, few seem to have done a similar service to this shortest of the Gospels." Having set forth "the chain of witnesses" to this Gospel in the Early Church, and dealt with the question of the author and his relation to Peter, a paragraph is devoted to its "sources," in which Dr. Salmond is willing to admit a slight indebtedness to the *Logia* of Matthew; the "Compass, Contents, and Plan" of the Gospel are set forth; St. Mark is compared with the other two Synoptists, and the writer shows very clearly that Mark is the earliest of the three; that he wrote in Greek, from Rome, for Gentile readers generally, "before 70 A.D., but probably not much before it," and with no special "aim" save that of giving "a plain, reliable account of things as he knew them to have occurred"; that he wrote the narrative in its integrity, as we now have it, and with those "characteristics" which have frequently been noted, but never more fully than in these pages. A summary of the testimonies of the Fathers, and of the literature on St. Mark, with a careful analysis of the Gospel, completes the Introduction. It will be seen that Principal Salmond rejects, for what seems sufficient reasons, the theory of an *Ur-Markus*, of which the Second Gospel is supposed to be a curtailment. There is a great deal of sound scholarly work in the Introduction, much more than a superficial reader could discern, and it is stated in clear and interesting periods.

We have sampled the commentary on the text, and can
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say that it presents both to teacher and preacher a great amount of well-digested material.

There is a careful index, and the little volume, like the others of the series, is got up in a portable and most attractive form.

DAVID PURVES.

A History of English Utilitarianism.

By Ernest Albee, Ph.D., Instructor in the Sage School of Philosophy, Cornell University. London: Swan Sonnenschein & Co., Ltd. 8vo, pp. xvi. + 427. Price 10s. 6d.

THERE was room for this history, and it sets forth with great lucidity an important section of the history of ethical thought. The great work of Leslie Stephen, as Dr. Albee well points out, is occupied mainly with the social and political side of the Utilitarian movement. The only other book which we know as occupying very much the same ground is the work of Professor Watson of Kingston University, Canada, entitled *Hedonistic Theories*. Strange, is it not, that the two books dealing with English Utilitarianism should hail from beyond the Atlantic? Dr. Watson is Glasgow bred, and was a distinguished student under Edward Caird, though his work has been done in Canada. As we turn over the pages of both books we find that they treat largely of the same authors, and examine the same development of thought. Dr. Watson treats of Hobbes, Locke, Hume, Bentham, John Stuart Mill and Herbert Spencer, while the authors treated of by Dr. Albee are Richard Cumberland, Shaftesbury and Francis Hutcheson, Berkeley, John Gay and John Brown, Hume, Hartley, Tucker, Paley and Bentham, John Stuart Mill, Herbert Spencer and Professor Sidgwick. It will be seen that the present work is much more extensive than that written by Dr. Watson. We may call the present history one that exhausts the subject, and gives the English reader a full and trustworthy account of English Utilitarianism.

Dr. Watson's point of view we know. His book is a statement and criticism of Hedonism from the idealistic point of view. Generally the position of Dr. Watson is that of Green, with the difference to be expected from two

independent thinkers of a high order who are in substantial agreement. It is not so easy to find the philosophical creed of Dr. Albee. He seems himself to be a Utilitarian, and he writes with sympathy with that attitude of mind. What modifications he might make in the statement of Utilitarianism we hardly know, but we think he would not accept that compromise with Intuitionism which was reached by Professor Sidgwick. We have read the book with pleasure and satisfaction. It traces the rise and growth of the theory, and sets forth the views of the individual writers with great lucidity. It is the fruit of great labour, and it represents a work done, and that will not require to be done over again.

It may be well to let Dr. Albee state in his own words the outcome of his labour, as he sets it forth in the Introduction:—

Nineteenth century Utilitarianism represents a constant, though not uniformly successful, attempt to transcend the narrow (selfish) theory of the moral motive, with the result that the Utilitarian theory of obligation has been profoundly modified, and brought into much closer relation to the highest concrete moral ideals. In truth, the degree of divergence between the spirit of typical eighteenth century Utilitarianism can only be appreciated by those who have traced the development of that theory with considerable care.

It is one of the things for which a student ought to be grateful to Dr. Albee, that he can through the present work trace for himself that development, and measure the contribution of each individual thinker towards that transformation of Utilitarianism which he speaks of in the preceding extract. While every writer is carefully and adequately described, and his opinion carefully set forth, yet the treatment which some receive is more elaborate than that given to others. No doubt the treatment is proportioned according to Dr. Albee's estimate of the worth of their respective contributions to the theory of ethics. One of the most important parts of the history is that which describes the contribution of John Gay to the theory of Utilitarianism. It has the merit of novelty, and henceforth writers on ethics and students will be glad to assign to Gay his right position in the development of Utilitarianism. A most interesting account is given of the

obligations of later writers to Gay, obligations not always acknowledged.

As an exposition of almost unrivalled merit we classify that given of the ethical views of Hume. Dr. Albee has studied Hume for himself, and shows himself to be better acquainted with his views than Green the editor of Hume showed himself to be. Hume, for many reasons, receives scanty justice at the hands of moralists, metaphysicians and theologians. It is all the more necessary to seek to do justice to that great thinker, who summed up a whole period in his writings, and caused subsequent generations to be conscious of the assumptions which philosophy has unconsciously made. Dr. Albee has closely studied the ethical views of Hume as these were set forth in their first form and in their second. What the difference is we do not say here, but a full and accurate account of it is given in the chapter on Hume.

Of great importance are the chapters on Stuart Mill and Herbert Spencer. We are not sure that Dr. Albee has fully grasped the full meaning of that most elusive thinker and writer, and somewhat inconsistent thinker. He has a great admiration of Mill, so great that he finds fault with Professor Sidgwick for doing injustice to Mill. "It is worth noticing that the author (Professor Sidgwick) was careless in his first edition, to the extent of seriously misinterpreting Mill's theory of desire" (p. 367). It is very difficult to do justice to Mill, for the various statements he has made, say, with regard to the meaning and function of desire, cannot be reconciled with one another. It is impossible to discuss the matter within our limits. In fact the work has been done, and thoroughly done, by Dr. Douglas in his work on *The Ethics of John Stuart Mill*. Dr. Douglas gathers together, from all the works of Mill, those passages which refer to desire, and a reader may see at a glance the oscillations of Mill in relation to this important subject. Dr. Albee has done more than justice to Mill and less than justice to Sidgwick.

There is also a fair, competent, and full study of the work of Herbert Spencer in this relation. Dr. Albee has studied

the early ethical work of Spencer, written by him before the conception of evolution had fully dawned on his mind. We follow the account of the evolution of Spencer's thought with intense interest, and we note, with some surprise, how little the conception of evolution has had to do with the ethics of Spencer. In fact many writers of insight deny that the ethics of Spencer is an ethic of evolution. They have plausible ground for that contention. We can only say that the account of Spencer's ethics given here is both sympathetic and critical.

The last writer on whom Dr. Albee dwells is Professor Sidgwick. On this chapter we shall not say much. It will have to be rewritten in the light of the latest work of Sidgwick. We refer to his *Lectures on the Ethics of T. H. Green, Mr. Herbert Spencer and J. Martineau*, recently published. A valuable work, not only for the criticisms of opposing systems, but, also, for the explanations and further elucidations of his own system, which might be described as Utilitarianism on an intuitional basis. Dr. Albee's study of Sidgwick is valuable, considering the material at his command; it needs revision and restatement in the light of the fuller material now accessible.

The publication of this book ought to be helpful as a guide to the further elaboration of ethical theory. As Sidgwick sought to transcend the antinomy between the intuitional and the utilitarian views, so there is room for a further advance, an advance which will enable the idealists to do justice to the teleological view of ethical action, and enable the utilitarian to appreciate the view which makes self-realisation the end of ethical action. Dr. Albee's book will greatly help in this direction.

It was a notable event in the development of recent ethical theory, when Utilitarianism thus for the first time really took account of Butler's starting-point and method; and if the result would seem to be the inevitable dissolution of traditional Utilitarianism itself, there is perhaps little ground for regret. Neither J. S. Mill nor Professor Sidgwick were adepts in rigid logical consistency; but the very fact that they could hold together the half-truths of seemingly antithetical systems, enabled them to perform a service for the development of systematic ethics

which only the future can duly appreciate. Both were essentially seekers after truth, and not system-makers. In fact, it would be difficult to mention two moralists who have shown more perfect candour in pointing out difficulties of their own systems, of which they were conscious; and if they helped to lead a succeeding generation to the recognition of truths which they never definitely formulated for themselves, their contribution to ethics was not the less, but the greater. Few English moralists of the nineteenth century, so recently ended, are deserving of more grateful appreciation than these two eminent Utilitarians, who did their work so well that they helped their successors even to transcend the Method of Ethics for which they themselves stood.

In these fitting words Dr. Albee ends his learned and competent work. Are we to expect from him a work in constructive ethics? Such a work is needed, and he seems to be the man to do it.

JAMES IVERACH.

Reischle's Outlines of Christian Theology.

*Christliche Glaubenslehre in Lehrsätzen, von D. Max Reischle.
Zweite Auflage. Halle a. S.: Max Niemeyer, 1902.*

THIS small volume consists of the outlines of lectures delivered by the author to his class, first printed for private circulation, but now, in response to a widespread demand, given greater publicity. While the form of the book prevents the writer from stating fully the reasons for his conclusions—and thus the treatment often appears inadequate, and even arbitrary—yet there is this compensating advantage, that the skeleton of his body of divinity stands out distinctly, and the general features of his theological method may be more easily grasped than would be possible in a more extensive and elaborate work. A book by the same author on value-judgments was reviewed in the May number of the CRITICAL REVIEW, 1902. The interest of that contribution to the solution of a difficult problem quickened my expectations in approaching this volume; and I have not been disappointed. Within the limits necessarily set by its purpose, it is a stimulating and suggestive effort to restate the Gospel from a genuinely evangelical and consistently experimental standpoint. The author frankly confesses himself an exponent of “the newer theology, especially that which attaches itself to Ritschl”. Nevertheless his indebtedness to that great theologian has not lessened his independence; and he has avoided the excesses and the defects which have provoked so much distrust and hostility against his theological master. He may be said to belong to that branch of the school which is in closer contact with the thought and life of the Lutheran Church in Germany.

The task which he accepts for Christian dogmatics is “a scientific exposition of Christian faith, and indeed of its

contents, accordingly of the world of faith which it affirms as reality". As it "does not enquire only for the valid ecclesiastical doctrine, but for the universally valid Christian truth," it is to be reckoned not among the *historical*, but the *normative* "disciplines". In the first part of the book *the foundation* is laid, and in the second *the structure* is reared. In what follows in this review the foundation will be more closely examined than the structure. In laying it, the writer offers us (1) "a statement of the essence of Christianity as religion," (2) "an investigation of the truth of the Christian religion," and (3) "an exposition, on the basis of these, of the organic connexion and the difference of the Christian religious confession of faith, and the theological scientific doctrine of faith". Characteristic is it of his method, and most commendable and worthy of imitation, that he does not begin with any general definition of religion, or even of Christianity, but with "the historical phenomenon of Christianity". The centre of Christianity is faith in Christ, which on the one hand is related to a conception of God as Father, and on the other to a consciousness of salvation. This historical phenomenon is the starting-point of the investigation into "the peculiarity of religious life in contrast to the other aspects of the spiritual life". Three features everywhere in greater or less measure distinguish religion, (1) "the certainty of a power or powers over the world," (2) "the relation of feeling and will" to this or these, (3) "the effort to secure a communion with Deity and dominion over the world". Worthy of note and praise is the improvement on Ritschl's position in giving to communion with Deity the first place, and dominion over the world the second in the purpose of religion. Although in every religion there is expressed the desire for blessedness or deliverance from evil, yet the objects of faith are not to be regarded as creations of this desire, but as revealed realities, belief in whom is sustained by religious communities. The author accepts the statement that "all religious knowledge consists of value-judgments," but "only on two conditions. (a) The conception 'value-judgment' must not be placed in contrast to the

conception 'existence-judgment'; it is much rather essential to the judgments of faith to affirm a *reality*. (b) The judgments of faith, especially the Christian, must *not* be understood as affirming that reality only in the sense of a *postulate*, which would be set up for the sake of its worth; they assert the same rather on the ground of evidences in the world as given, or of 'revelations'." This explicit statement deserves special attention, as it is fitted to remove frequent and persistent misconceptions regarding the value-judgments, misconceptions which have prejudiced many in Britain against the Ritschlian school. Significant also is the stress on the *objective* element in the definition given of the Christian religion. "*Christianity* may be defined as regards its *objective* content as the Gospel of the love shown in Jesus Christ by God, the heavenly Father, who saves and trains us for His kingdom. *Subjectively* considered the *Christian life* consists in this, that we in trustful surrender to Jesus Christ, win the communion of children with God and sanctification in purity and love, but in both an eternal life, already beginning here, but awaiting completion beyond." With the other members of the Ritschlian school, the author rejects the theoretic proofs for the truth of the Christian religion as inadequate, because of the character and limit of theoretic knowledge as well as the nature of religious and specially Christian faith in God. A practical proof is however offered, the grounds of which are those "to which Christian preaching itself appeals, and of which the simple Christian in his religious life bethinks himself, when he assures himself of the truth of his faith over against doubts. These grounds lie (a) in the recollection of what we *have in our faith* for our inmost life; (b) in the recollection of *signs*, in which the rule of a holy, saving and training love meets us as a reality in a way which convinces our spirit." This is nothing else than the argument from experience to which the late Dr. Dale attached such importance. But the admission is made that this needs to be supplemented, as Christian faith has its foundation in revelation. Yet the appeal to experience and the evidence of revelation are closely related, for "(a) what is valuable in Christian faith, namely,

the perfecting of man and mankind unfolded in it, is reality in the existence and activity of Jesus Christ; and (b) the reality, to which Christian faith holds fast, is recognised in its essence only when it is understood and also experienced in its saving worth". This revelation has its centre in Christ, but extends to all in the New Testament that interprets Him, and all in the Old Testament that prepares for Him. Hence "propositions of faith are the descriptions of the invisible spiritual reality, of which the Christian can and ought to become aware in his confidence in the revelation of God in Christ". The scientific doctrine of faith distinguishes itself from the Christian confession of faith by "*the methodically conducted reflexion*" on these questions, "on what grounds we have a right to be convinced of the reality of the invisible world of faith, in which the Christian lives, what belongs to it, and how it is related to the cognisable (empirical) world". The two main features of the dogmatic method adopted are, (1) it finds the centre of revelation and the source of faith in the saving person and work of Jesus on earth; (2) it seeks to show how each doctrine may be appropriated in personal faith.

Although the author's method is *Christocentric*, yet in rearing the *structure* of Christian doctrine, he deals first with *God and the world*, next with *God and Jesus Christ, the Lord*, and lastly, with *God and the Holy Spirit*. He justifies this order by pointing out that in the first part he has exhibited "the revelation given in Jesus Christ as the foundation of all of faith's knowledge". In his doctrine of God he does not, as the traditional theology does, begin with any philosophical ideas of God, but with "the nature of God revealed in Jesus Christ". This order of treatment is to be commended. Christian faith ought, according to Christ's own evident intention, to occupy itself with the Father whom the Son reveals before it concerns itself with the Person of the Son. As limits of space forbid as full an examination of this *Second Part* as of the *First*, one illustration of the mode of treating a doctrine must suffice. In dealing with the person and the work of Christ, the author begins with "the man

Jesus as mediator between God and mankind," goes on to "Jesus Christ as the exalted Lord," and ends with "Jesus Christ as the manifestation of the eternal Word of God". The most characteristic features of his theology may be seen in his treatment of "the conception of the divinity of Christ". Admitting that this "has an inalienable right in the context of Christian faith," yet he insisted that "(a) it must be appropriated from the *practical*, not from the speculative side: to recognise the divinity of Jesus Christ means in faith to acknowledge and experience Him as Saviour and Lord. (b) It must be based on, and its contents must be defined from, the *earthly* Jesus Christ in the sense of the existence and activity of God in Jesus Christ. (c) It must be understood in the *spiritual-ethical sense* which corresponds with the essence of God as holy love; only on this basis is its highest 'metaphysical' reality reached. (d) It must always be explained by the more distinct and in the New Testament more frequent *υἱὸς θεοῦ*, in order that *εἰς θεὸς ὁ πατήρ* and *χριστὸς δὲ θεοῦ* should not fall short." Without endorsing all the author's conclusions, I can heartily commend this work as likely to be most helpful to those who are not satisfied with traditional methods in theology, and can respect independence and courage.

ALFRED E. GARVIE.

Texts and Studies. Contributions to Biblical and Patristic Literature. Edited by J. ARMITAGE ROBINSON, D.D. Vol. vii., No. 2. S. Ephraim's Quotations from the Gospel, collected and arranged by F. CRAWFORD BURKITT, M.A. Cambridge: University Press, 1901. 8vo, pp. ix. + 91. Price 3s. net.

MR. BURKITT introduces us first to the chief editions of Ephraim's works, and deals sharply with the Roman edition, which he characterises as "one of the most confused and misleading works ever published". He then draws up a list of those writings which may be accepted as the genuine works of Ephraim, proceeding on the principle that only those are to be admitted which are extant in MSS. "earlier than the Mohammedan invasions". Then follows a detailed specification and examination of the quotations, each being taken by itself and its main points of interest or of difficulty set forth. Certain appendices are also given, treating specially of the quotations from the Prologue to the Fourth Gospel, some of the less well-attested works of Ephraim, and some writings wrongly ascribed to him. All this is done with great care. At various points Mr. Burkitt has to contest the views of Mr. G. H. Gwilliams. The result which Mr. Burkitt reaches is of importance in several respects, especially as regards the question of the date of the Peshitta and its consequent relation to the *Evangelion da-Mepharreshe* represented by the Curetonian Syriac and the Sinaitic or Lewis Syriac. The conclusion which Mr. Burkitt draws from his minute examination of forty-eight passages quoted is, that there are eight passages in which there are coincidences of language with the Peshitta as against the Curetonian and the Sinaitic; that these are quite insufficient to suggest the actual use of the Syriac Vulgate; that there are at least three times as many agreements of Ephraim with the

Curetonian or with the Sinaitic as against the Peshitta; and that Ephraim consequently furnishes no proof of the use of the Peshitta.

The Atonement and Intercession of Christ. By the late CHARLES DAVIES, M.A., Trevecca. Edited by D. E. JENKINS, Portmadoc. Edinburgh: T. & T. Clark. Small cr. 8vo, pp. xxvi. + 237. Price 4s.

The late Principal Davies, a man of gifts and character, exercised in an unobtrusive way a remarkable influence over certain parts of Wales. He published two small books, one on *The Church*, in 1862, and another on *The Inspiration of the Bible*, about 1871. Otherwise his writing was confined to contributions to certain Welsh periodicals. The volume now before us consists of a series of articles which were sent by the author when he was yet a young man to a small Welsh monthly issued from the Aberystwith Press. The treatment of the various parts of the general subject consequently is brief, but it is full of good sense, candid, and to the point. The volume opens with a short statement on the application of the phrase "for the whole world" in reference to the Atonement, in which the real point of the difference between the Arminian doctrine and the Calvinistic is well put. Then follow concise discussions of the office of Christ as Advocate, the force of the term *propitiation*, the Atonement in relation to the Mediatorial Office, the Priestly Office, and Intercession. Every subject is handled in the light of a careful examination of the biblical terms.

The Testament of Our Lord. Translated into English from the Syriac, with Introduction and Notes. By JAMES COOPER, D.D., Professor of Ecclesiastical History in the University of Glasgow, and ARTHUR JOHN MACLEAN, M.A., F.R.G.S., sometime Dean of Argyll and the Isles. Edinburgh: T. & T. Clark, 1902. 8vo, pp. xii. + 269. Price 9s.

This is a joint work—Canon Maclean being responsible for the collation of the Syriac text, the translation, and large part of the Introduction, Notes and Appendices, while to Dr.

Cooper we owe the initiation of the undertaking and what remains of the actual work beyond the limits stated. Both authors have special qualifications for the task, Dr. Cooper having a zealous interest in subjects of the kind represented by the book, and Canon Maclean having resided long in the East in connexion with the Archbishop of Canterbury's Mission to the Assyrian Churches. The work is done by competent hands, therefore, and the volume makes a suitable addition to the Ante-Nicene Library.

The *Testament* itself deserves to be brought in this way under the notice of English readers. It has various points of interest. As Dr. Cooper puts the case in his brief Preface, it is the production of the very period "when the great transition in the Church's fortunes from Imperial persecution to Imperial favour was leading to the inevitable transformation of her buildings and her services to suit her altered circumstances"; it reflects the great controversies—Arian, Macedonian, Apollinarian—of the period; it is a "mine at once of devotional expression and liturgical lore"; and it is a "witness to the state of doctrine and the Ecclesiastical order and organisation in Eastern Christendom in the middle or third quarter of the fourth century". Dr. Cooper perhaps overstates its importance in these respects. But it is undoubtedly of considerable value, and it has the further interest of novelty. It was only in 1899 that the full Syriac text (together with a Latin translation) was published. For this we are indebted to the Patriarch Ephraem II. Rahmani.

The Introduction deals at some length and in a scholarly way with the scope and character of the book, the manuscripts, the parallel literature, the question of a supposed Montanist original, the theology of the work, and the literary questions. The question of date is very fully handled. The evidence is taken to point to three possible hypotheses, *viz.*: (a) that the author was an Apollinarian writer dating about 400; (b) that he was an anti-Arian writer belonging to about the middle of the fourth century; (c) that he was an anti-Arian writer of that period (the middle of the fourth century) whose work was added to by a later editor. Of these

hypotheses the second is judged the best, and a date about A.D. 350 is thought to cover most of the facts. As to the place of writing, the position adopted is a cautious and modest one. Asia Minor is judged the most probable region of origin, while it is admitted at the same time that Syria is not out of the question. We are glad to have a book on which so much care has been expended.

Untersuchungen über die evangelische Geschichte, ihre Quellen und den Gang ihrer Entwicklung. Von CARL WEIZSÄCKER. Zweite Auflage. Tübingen und Leipzig: J. C. B. Mohr, 1901. 8vo, pp. xiv. + 378. Price 7s. net.

Das Apostolische Zeitalter der Christlichen Kirche. Von CARL WEIZSÄCKER. Dritte Auflage. Tübingen und Leipzig: J. C. B. Mohr, 1902. 8vo, pp. viii. + 700. Price 16s. net.

It is strange that Weizsäcker's *Untersuchungen* did not appear in a second edition during the author's lifetime. A new issue was indeed needed before he died, but the issue of it was left to other hands to carry through. This second edition consequently is little altered from the first, and recent developments of criticism are not dealt with. Weizsäcker's own views did not remain the same in all respects, notably on the Johannine question. But, though the book comes to us just as it was when it first appeared, its value still is great. It is of importance to follow the author's early views. These, indeed, more particularly with regard to the Synoptical question, are of great interest and value. None of the more recent contributions to that question surpass this one in grasp or in lucidity of exposition. It still remains one of the best introductions we possess to the discussion of that large and intricate problem.

Of the merits of his *Apostolisches Zeitalter* it is needless to speak. They have been long and widely recognised. It is a pleasure to see the book in a third edition. On the primitive Jewish Church, the Apostle Paul and his theology, the Pauline Church, and the further developments, as well as on the constitution of the Church, and related questions, Weizsäcker's

discussions and conclusions demand and repay the closest attention, although they may often arouse acute dissent. He has the great advantage also of a clear and pointed style. On the subject which he handles we have no greater book yet than his. All who have subsequently written on the beginnings of the Christian Church owe much to the *Zeitalter*, however far removed they may be from Weizsäcker's critical position.

Geschiedenis van de Boeken des Nieuwen Verbonds. Door Dr. J. M. S. BALJON, Hoogleeraar te Utrecht. Groningen: Wolters. 8vo, pp. vii. + 624. Price Fl. 5.90.

Commentaar op het Evangelie van Mattheus. Door Dr. J. M. S. BALJON, Hoogleeraar te Utrecht. Groningen: Wolters. 8vo, pp. xxviii. + 435. Price Fl. 4.50.

These volumes are witnesses to the author's industry. They are the good fruits of the scanty leisure at the command of one who has to bear the burden of heavy official responsibilities. They are written in an easy and somewhat popular style, and with little of the parade of erudition. They are the outcome, however, of competent scholarship; and it is evident that the writer has read widely, although the works of English scholars seem to have received less attention than they deserve. The commentary on Matthew is an instalment of a plan announced in Dr. Baljon's preface to a book which he published in 1889 on Paul's Epistle to the Galatians. The matters coming under the head of introduction are disposed of with comparative brevity. On the main questions, however, we get clear statements and very sensible discussions. The problems connected with the testimony of antiquity to the original language of Matthew are very fairly handled, the most recent literature on the subject, from Gla's work to that of Belser and Trenkle, and Van Rhijn's article in the *Theolog. Stud.*, 1897, being noticed. The strength of the book is given to the exposition, which, without having any very distinguishing quality, is careful and useful, combining the practical with the scientific and critical. The other volume,

the *History of the Books of the New Testament*, is a laborious performance and one of large compass. It embraces the literary history and criticism not only of the canonical books, but also of the related non-canonical literature—the Gospels of the Ebionites, the Hebrews, the Egyptians, those bearing the names of Peter, Philip, Thomas, Matthias, Nicodemus, Basilides, etc., the Preaching of Peter, the Apocryphal Acts, the Clementine Homilies and Recognitions, etc. Nor does even this exhaust the contents of the book. Nearly 200 pages are devoted to the History of the Canon, and the History and Criticism of the Text. It is an immense field, therefore, that Dr. Baljon undertakes to traverse. In view of the limits of his space, he has discharged the task which he set himself with a remarkable measure of success. His general position is indicated by his method. He begins with the Pauline Epistles, proceeding to the Catholic Epistles next and then to the Apocalypse (which is dealt with separately after a brief statement on Apocalyptic literature), and ending with the historical books. The Pauline Epistles are taken in the following order—Galatians, 1 and 2 Thessalonians, 1 and 2 Corinthians, Romans, Philemon, Colossians, Ephesians, Philipians. The Pastoral Epistles and the Epistle of the Hebrews are ranked together as Pseudo-Pauline. Dr. Baljon has been a grateful student of Weiss, Zahn, Holtzmann, Jülicher, Harnack and others. But he can justly claim to have made an independent study and to have reached his results by a way of his own. Both as to method and as to conclusions much might be said in qualification of Dr. Baljon's statements. But the two main criticisms that at once suggest themselves to an English reader are of a general kind. The author's attention is given too exclusively to Dutch and German scholars, and his treatment of some of the most important problems suffers by compression. The Synoptic question is disposed of in ten pages, the Apocalypse and Apocalyptic literature in twenty-four, the first Epistle of John in five. As a compendious statement, however, the book has very considerable merits.

Das apostolische Symbol, seine Entstehung, sein geschichtlicher Sinn, seine ursprüngliche Stellung in Kultus und in der Theologie der Kirche. Ein Beitrag zur Symbolik und Dogmengeschichte. Von Dr. FERDINAND KATTENBUSCH, ordentlichem Professor der Theologie in Giessen. Zweiter Band. Verbreitung und Bedeutung des Taufsymbols. Zweite Hälfte. Leipzig: Hinrichs. 8vo, pp. 353-1061. Price M.23.

With this volume Professor Kattenbusch completes his task. It has been one of exceptional laboriousness. The inquiry was projected on an immense scale, and it has been conducted with a minute and extensive comprehensiveness which seems to have left nothing out of account. The erudition is of such a sweep, and the investigation is carried with so remarkable an insistence into the furthest corner in the case of each particular, that the reader is in constant danger of being overwhelmed with details. But if one wishes to have at his command an exhaustive history and book of reference to which he can turn with confidence when questions arise regarding the venerable Symbol, he will find it in Professor Kattenbusch's work. The use of this elaborate treatise, also, is greatly facilitated by excellent indices.

The legends concerning the origin of the Symbol, the import of the testimonies of Irenæus, Tertullian, Clement and Origen, and the history of its reception in the Church of the East, have been dealt with in the former instalment. The present volume takes up the story of the Symbol in the Church of the West, and proceeds then to deal with the old Roman form in particular, treating of each article in turn. This important section of the work is supplemented by a series of valuable observations on the contributions made to the subject by Harnack, Kunze, Funk and others. The *Textus Receptus* is next brought under investigation, in respect of its age, its derivation, and the meaning of its several clauses. The work is concluded by a welcome summary of results and notices of the most recent literature. Among the conclusions to which the author has been led by this protracted inquiry are these—that the Roman form is the basis of all like

Symbols ; that that form can scarcely be of later date than the year A.D. 100 ; that there is no sufficient reason for doubting that it originated in Rome ; that there is evidence to show it to have been in circulation in Gaul, Africa, parts of Asia Minor, and other places in the second century ; but that with respect to such territories as Pontus, Galatia, Cappadocia, Syria, Palestine, Egypt, we have not the materials for deciding how the case really stood.

Leaders of Religious Thought in the Nineteenth Century. By SYDNEY HERBERT MELLONE, M.A. Lond., D.Sc. Edin., Minister of the First Presbyterian Church of Holywood, County Down ; Examiner in Mental and Moral Philosophy in the University of St. Andrews. Edinburgh and London : William Blackwood & Sons, 1902. Cr. 8vo, pp. vii. + 302. Price 6s. net.

This book originated in a course of lectures on the "Source and Meaning of Belief in the Divine Being," which were delivered in the Divinity School of Meadville, Pennsylvania. The lecturer preferred to deal with his great theme on that occasion, by the way, as he explains it, of "a comparison and estimate of some typical forms of religious thought". The thinkers selected, and now dealt with in this volume, were John Henry Newman, James Martineau, Auguste Comte, Herbert Spencer and Robert Browning. These five were chosen because in the author's view their "principal and fundamental teachings, while differing widely, throw much light on each other and on the great problem already named," namely, the problem of God. It is also explained to us that what led to the main position of the book was the apprehension of the fact that the "two methods of Theism which are usually known as Rationalism and Mysticism" required to be reconciled. In Dr. Mellone's opinion the Rationalistic method has had ample justice done to it in the nineteenth century, and the Mystical is now likely to have its turn.

The volume which has taken shape in the way thus stated by the author is one of much interest. The keynote of the

argument is *experience*. The writer proceeds on the principle that experience is the ground of all forms of belief—experience rationally interpreted and recognised to be infinitely various. The book avoids the use of metaphysical terms as far as possible, yet its statements at times are somewhat abstract. On the whole, however, it carries one pleasantly along, as it affirms the basis of human knowledge to be constituted by experience and its rational interpretation, and draws out the applications of that position. The expositions and criticisms of the representative thinkers contain many good points. Newman's reverence for antiquity, his insistence on dogma, his theories of belief and development are well handled, and a very good account is given of the tenor of his *Grammar of Assent*. The sketch of James Martineau is one of the best—we should say the very best—of all the studies. The nature of Martineau's Theism and its foundations are explained, and ample justice is done to his place in recent religious thought. Dissent at the same time is indicated from the idea that the passage from conscience to God is a *mere* inference, and the third line of thought in Martineau's system is taken to be the corrective of this. That is the position that our ethical knowledge of God is not simply an inference from the moral consciousness, but a "deeper insight into what the moral consciousness verily is". The fifth chapter is one of great interest. It deals at length with the question: What is religious experience? And it brings us to the definition of Revelation. Revelation, according to our author, appears to be that "constant self-communication of the divine life to man and self-revelation of the eternal reason," which makes it possible for man to be always "rising above all his past experiences and past achievements". In the closing lecture Robert Browning is taken as the exponent of the value of Work in the sense of "effort, energy of spirit, in moulding experience and so affording new data for knowledge"—a very partial view, surely, of the poet's message. And here we find the completer statement of the author's idea of religion. It is a statement which contains indeed some good and true elements, but which gets more abstract

and further removed from what has reality and life for ordinary humanity the more it is expanded. It comes to this: Religion is the interpretation of an experience; the intellectual interpretation gives us religious doctrine or theory; but the experience is "not merely a part of the finite individual". What is it then? It is something that "involves an inflowing of the Divine Life," and concentrates itself in our "consciousness of the authoritative ideals—Truth, Beauty, Goodness". And it is in our consciousness of these as "*our* ideal, and yet as *real* far beyond what we *are*," that there lies "the germ of an immediate consciousness of God as their Source and Sustainer".

Apocrypha Syriaca. The Protevangelium Jacobi and Transitus Mariae. With Texts from the Septuagint, the Corân, the Peshitta, and from a Syriac Hymn in a Syro-Arabic Palimpsest of the fifth and other centuries. Edited and Translated by AGNES SMITH LEWIS, M.R.A.S., Hon. Phil. Dr., Halle-Wittenberg; LL.D., St. Andrews. With an Appendix of Palestinian-Syriac Texts from the Taylor-Schechter Collection. London: C. J. Clay & Sons, 1902. 4to, pp. lxxii. + 71 + 154. Price 15s. net.

We owe this volume, which forms No. xi. of the series known as the *Studia Sinaitica*, to the able and indefatigable labours of Mrs. Lewis of Cambridge. It is splendidly printed as regards both the English text and the Syriac original. It is embellished by a number of excellent photographic illustrations and it has a learned introduction. Everything, in short, that can in any way help us in understanding and appreciating the two curious pieces of Syriac literature seems to have been collected and placed at our disposal.

These two writings, the *Protevangelium Jacobi* and the *Transitus Mariae*, are printed from a manuscript purchased by Mrs. Lewis at Suez in 1895—a vellum palimpsest. The upper script represents selections from the Fathers in Arabic of the ninth or tenth century. In the present volume it is the under script that is reproduced. A few leaves of the manuscript being lost, the missing parts of the Syriac text

are supplied from another manuscript brought by Professor Rendel Harris from Tûr Abdin in Mesopotamia. The upper writing is assigned by Mr. A. Cowley to the early tenth century, and the lower is placed "about 750 A.D., or at any rate in the eighth century". Mrs. Lewis herself is inclined to put the date of the text of the *Protevangelium* and the *Transitus* at the latter half of the fifth century or the beginning of the sixth. In her translation she follows that of the late Professor Wright. That the narrative itself is entirely unhistorical is abundantly clear. It may have been intended by the author himself, as Mrs. Lewis suggests, to be nothing more than a pious romance. It is in the influence it exerted and the relation in which it has stood to Mariolatry, the festivals of the Greek Church, the dogma of the Immaculate Conception, the adoration of the Sepulchre of Christ, etc., that its interest lies. "The whole cultus of Mary in the Papal Church," says Ewald, "rests upon this book." He regards it as the foundation "for a hundred superstitious things which have intruded with less and less resistance into the Churches since the fifth century and have contributed so much to the degeneration and to the crippling of all better Christianity".

Biblical and Literary Essays. By the late A. B. DAVIDSON, D.D., LL.D., Litt.D., Professor of Hebrew, New College, Edinburgh. Edited by his successor, Professor J. A. PATERSON, D.D. London: Hodder & Stoughton, 1902. Cr. 8vo, pp. xii. + 320. Price 6s.

The Called of God. By the late A. B. DAVIDSON, D.D., LL.D., Litt.D., Professor of Hebrew, New College, Edinburgh. Edited by Professor J. A. PATERSON, D.D. With Biographical Introduction by A. TAYLOR INNES, Advocate. Edinburgh: T. & T. Clark, 1902. Cr. 8vo, pp. 336. Price 6s.

These two volumes are the first instalments of the literary *Nachlass* of the gifted scholar whose loss is so deeply felt, not only by all students of the Old Testament but by a multitude of grateful pupils and devoted friends. They are carefully edited by one who was long associated with the lamented

author and now fills his Chair in the New College, Edinburgh. They will be followed without long delay, we hope, by other volumes of larger scope which will put the public in possession of much of Professor Davidson's best and most characteristic work. For it fortunately happens, that while like the late Dr. Hort of Cambridge, he was never in haste to publish during his lifetime, he has left behind him a large quantity of valuable matter, carefully prepared and representing the studies of a lifetime.

The first of the two volumes named above contains a limited selection out of a mass of lectures delivered on various public occasions and articles contributed to journals. Five of the eighteen papers appeared in 'the pages of *The Expositor*'; the remaining eight are published here for the first time. They extend over the whole period of his professional work, and represent different aspects of his theological activity. Dr. Davidson's range was wide. His fine literary instinct and his penetrating scholarship carried him far beyond the narrow bounds of the linguist. In the present volume we see him not only grappling with the problem of Old Testament prophecy and the Wisdom literature of the Hebrews, but discoursing with fine perception on such subjects as Arabic Poetry, Mohammed and Islam, the English Bible and its Revision, Modern Religion and Old Testament Immortality, etc. The papers on the Wisdom of the Hebrews and the prophets Amos and Hosea will be particularly welcome to Old Testament students.

But Dr. Davidson was not only a scholar and teacher of exceptional rank. He was also a notable preacher. The volume of essays contains one of great interest in which he gives us his conception of the "Rationale of a Preacher," and the second volume shows us how he gave effect to his idea of preaching in his own compositions for the pulpit. He was slow to preach, and he cultivated none of the arts that make for a superficial popularity. But none could hear him without feeling his power and originality and carrying away with him unforgettable impressions, thoughts that kindled the fire within, the sense of a new light

thrown in upon one's own experience or need by some sudden flash of self-revelation or confession on the part of the preacher. Such discourses as those on Saul's Reprobation, Elijah's Flight, and others not less striking, given in this volume, once heard clung to the memory for ever. The qualities of his preaching are skilfully indicated by his life-long friend, Mr. Alexander Taylor Innes, in the biographical introduction. The vivid, appreciative, admirably drawn sketch of Dr. Davidson which is given us there, adds greatly to the value of the volume, which is also enriched by two striking portraits.

The Church of the New Testament. The Presbyterate. A Defence of Presbyterianism. By the Rev. WILLIAM PATERSON. London: H. R. Allenson. Small cr. 8vo, pp. viii. + 248. Price 3s. 6d.

The position affirmed in this volume is that the Presbyterate is the form of Church polity clearly set before us in the New Testament; that the Church was formed on the model of the Synagogue, the constitution of which was distinctly popular and presbyterian; and that the shape which His Church was to take was not left by Christ wholly to the discretion of His followers or the suggestions of expediency. The author is in sympathy with Gillespie and others of the great expositors of Presbyterianism in older times "who were clear," as he says, "on the essentials of the polity being binding and of great value," but allowed that in what was merely circumstantial, there was room for many things "being adjusted by reason and Christian forbearance". He is utterly opposed to the High Anglican theory and to the Ritualistic movement in all its forms. His polemic is vigorous, and he does not mince the terms in which he deals with the statements of the extreme supporters of the Prelatic Theory of the constitution of the Church. He has bestowed much pains, however, on his argument and has gathered his material from many different quarters. He writes throughout also with the strength of conviction.

His plan embraces an examination first into the Synagogue

and its constitution, the Mission of the Seventy, the training of the Twelve, and the founding and naming of the Church. He goes next into an investigation of the officials, ordinary and extraordinary, of the New Testament Church, the testimony of the Didaché, and the leading features of the New Testament Church. He has discussions also of Absolution, the Power of the Keys, the dogma of Apostolic Succession, the Historic Episcopate, etc. He brings his work to an end with a brief sketch of the history of Presbyterianism, a reference to proposals for reunion and a criticism of objections to the Presbyterate. The writer's patriotic feeling gives animation to his pages.

The Cross and the Kingdom as Viewed by Christ Himself and in the Light of Evolution. By the Rev. W. L. WALKER, Laurencekirk, author of *The Spirit and the Incarnation*. Edinburgh: T. & T. Clark, 1902. 8vo, pp. xii. + 325. Price 9s.

This book is a fitting sequel to the author's former publication. His book on *The Spirit and the Incarnation* deservedly attracted attention as a devout, independent and stimulating contribution to theology. Its subject was the living Christ as the Incarnation of God and the present Saviour of mankind. The subject of the present volume is the Divine ethical power which comes through the Cross of Christ. It is a great theme, and it is handled here with much ability and with perfect reverence. Taking the Cross as the central fact both in the preaching of the apostles and in the history of the world, Mr. Walker deals first with what he calls "the necessary implication of the Cross"; in connexion with which he dwells specially on the witness of experience to the fact that the Gospel of the Cross exhibits the reality and awfulness of sin, reveals the forgiving love of God, becomes the power of a new life, and gives comfort, peace, courage, power, and an assured hope.

The second part takes up the question of the genuineness of our Lord's sayings recorded in the Gospels. Here attention is properly called to the fact that almost all our

Lord's words on the subject of His death are found in the Gospel which is now generally regarded as the oldest, and most of them in the triple record. The negative position of Pfleiderer is subjected to very effective criticism, and the extreme improbability of the supposition that all these sayings were inserted *post eventum* is forcibly brought out. The significance of particular sayings and experiences is next expounded. Here again we have much that is exegetically true, and much that indicates a real insight into our Lord's own testimony. We miss something at the same time in the interpretation of some of His most definite utterances, and still more in that of His profoundest experiences, as witnesses to the peculiar relation in which He stood to sin.

The fourth part is one of great importance. Here the interpretation of the Cross is the question in hand. Inadequate or erroneous theories are reviewed, among which are named those that view the Cross as necessary in order to reconcile God's righteousness with His love and grace; or as meant merely to bring sinners to repentance and so to forgiveness; or as merely a *manifestation* of the Love of God; or as required in view of the *suffering* of the world, without any special relation to the setting forth of the evil of sin. The author next states his own view, which is to the effect that the Cross is the culmination of vicarious suffering, and that its redemptive value lies in the fact that it manifests the evil of sin, leads to the expression of forgiveness on God's part and repentance and righteousness on man's part, and diffuses the *true spirit*, the very Spirit of Christ, among those for whom He suffered. The last part has for its subject "The Cross in the Light of Evolution". The objections to the ordinary doctrine of the "Fall" and "Death" are met, and the harmony of the Cross with evolution is affirmed. This is put upon the ground that the Cross is a supreme revelation of *suffering* and *sacrifice* as the great means of advance and of sin as evil, and above all as the power which "continues and completes the process of evolution—the process of uplifting men above the life of the flesh into the life of love, the life of God's Kingdom, the eternal life of the sons of God".

From this rapid survey the reader will see the author's main position, and will have some idea of the candour and ability with which it is thought out. Yet we cannot say that it comes up to the full New Testament doctrine of the Cross. For one thing, Mr. Walker fails to see how important a place the idea of the Divine Wrath has in the interpretation of the Cross. He ventures even to assert that "wrath is a purely human conception," and that we are not warranted to transfer to God such feelings as belong to finite beings with imperfect knowledge and love. He overlooks the fact that the same reasoning would apply to the ascription of any other mental or moral quality in human nature to the Divine Nature. He forgets, too, the very large place which is given in Scripture to the idea of the Divine Wrath in relation both to the Divine Holiness and the Divine Love, and the essential place which our greatest moralists, from Plato on to Butler and others of more recent times, have allowed to the capacity of righteous indignation in moral natures. For another thing, Mr. Walker misses the real meaning of *penalty*, and by consequence denies the existence of any penal element in Christ's sufferings and death. He rests content meanwhile with a doctrine of the Cross which comes far short of that reached by men like Dr. Dale and Mr. Lidgett. But this is probably only for the meanwhile. So candid and careful a student of the New Testament and of Christian experience will in all probability proceed further.

The Prayer Book of Ædelwald the Bishop, commonly called "The Book of Cerne". Edited from the MS. in the University Library, Cambridge, with Introduction and Notes, by DOM A. B. KUYPERS, Benedictine of Downside Abbey. Cambridge: University Press, 1902. 4to, pp. xxxvi. + 286. Price 21s. net.

This is a splendid example of the work turned out by the Cambridge University Press. The publication is of the most tasteful and handsome form, beautifully printed, and adorned by two attractive facsimiles, one of the curious frontispiece to Luke's Gospel, and another of the opening page of the

Lorica. The book itself which is justly characterised by its capable and learned editor as "one of the treasures of the Cambridge University Library," has attracted the attention of scholars before now. It was the long-cherished wish of the late Mr. Henry Bradshaw to bring out at least a part of it; articles were written on it by Professor Westwood and Mr. F. A. Paley; and Mr. Henry Bishop, who contributes an important note to the volume, has been interested in it. But Dr. Kuypers has the honour of preparing the first edition.

Though the book has been known for some time as "The Book of Cerne," it does not seem to have had any connexion with Cerne till sometime in the Middle Ages. The questions of its origin and date are ably dealt with in a learned Introduction, and the conclusion is reached that the MS. most probably was written in Mercia and not later than the first half of the ninth century. The text is transcribed with careful indication of uncertainties in reading and occasional suggestions of emendation. It contains the passion according to St. Matthew, St. Mark, St. Luke and St. John, an Acrostic, a collection of Prayers, Hymns, etc., the Psalter of Ædelwald, and an Apocryphal *Descensus ad Inferna*. There is an Appendix showing the text of the Royal MS. 2 A. xx. in the British Museum; and there is a series of valuable notes.

The question of the sources of the prayers which are given in the second part is considered with much care. It is found that they contain nothing to suggest that they were of Mercian origin, though contained in a Mercian manuscript; and reasons are given for thinking that they were drawn from many different quarters, and that we have to recognise in them two great currents of influence, Irish and Roman. The book is of interest in several ways. It has a special interest for the student of liturgical literature; and among other things it shows us a type of Biblical text which was in use in England in the eight and the first half of the ninth centuries.

Genesis. Uebersetzt und erklärt. Von HERMANN GUNKEL. 2. verbesserte Auflage. Göttingen: Vandenhoeck und Ruprecht; London: Williams & Norgate, 1902. 8vo, pp. xcii. + 440. Price M.9.80; Halbled. M.11.80.

This notable contribution to the exposition of the book of Genesis has not had long to wait for the honour of a second edition. The new issue appears to be substantially the same as the original edition. There are minor improvements, but the main positions remain unchanged. This holds good both of the general conception of the way in which the narratives in Genesis are to be treated, and of the interpretation of particular passages. The book has been reviewed at length in the pages of this journal (vol. xii., p. 3), and it is enough at present to refer to the estimate formed of it there by a competent judge. The book has been reviewed by many different hands, and the author has had the criticism of men like Giesebrecht, Bertholet, Steuernagel, Frankenberg and others in view in preparing this new edition. He has had the benefit also of important suggestions by Professors Zimmern of Leipzig, Erman of Berlin, and Sethe of Göttingen on matters of Babylonian and Egyptian lore. Thus he has been induced to make certain changes and revisions which he regards as of some moment, and to which he calls attention on p. x. They are not numerous, however, nor do they make any material alteration in the scope or contents of the volume. The only alteration of any importance in his general point of view is that he is less inclined than before to explain the myths or traditions of Genesis as imaginative forms in which race-relations and race-occurrences became dressed out, and that he is disposed to allow more for the ethnographic and ætiological in the construction of these parts of Genesis. Professor Gunkel's work has much in it that provokes dissent and raises questions. The importance of it in relation to the prevailing trend of Old Testament Criticism is perhaps not yet adequately appreciated. It is bound to turn discussion into new directions and to open up further questions.

The Apostles' Creed : Its Origin, its Purpose, and its Historical Interpretation. A Lecture, with Critical Notes, by ARTHUR CUSHMAN MCGIFFERT, Washburn Professor of Church History in the Union Theological Seminary, New York. Edinburgh : T. & T. Clark, 1902. Cr. 8vo, pp. vi. + 206. Price 4s. net.

Much attention has been given of late to the ancient Symbol known as the Apostles' Creed. Among the contributions made to the solution of the various questions connected with that document by Caspari, Kattenbusch, Swete, Harnack, Zahn and others, Professor McGiffert's is one of the most important and also one of the most independent. The volume has grown out of a lecture delivered at the Harvard University Summer School of Theology in July, 1899, the bulk of the book consisting of a body of critical notes attached to the lecture. These notes are of great value. They represent much scholarly research, and embody the results of patient scientific inquiry. Six of them deal with the Old Roman Symbol, its text in the fourth century, its date, the original form of its text, the place of its composition, its purpose and its relation to the baptismal formula. A closing note contains an examination of the present text of the Apostles' Creed. There is a mass of useful matter in these notes, and the evidence is given succinctly and clearly on which the author bases his main conclusions.

These conclusions are of much interest, all the more that they differ considerably from those adopted by Kattenbusch, Harnack and other recent writers. The form of the *Apostolicum* which we now possess being an enlargement of a briefer and much earlier document which has come to be known as the "Old Roman Symbol," Professor McGiffert's inquiry is occupied mainly with the latter. On the subject of its ascertainable date he opposes those who contend that it was in use when Marcion visited Rome, and that it was known to Justin Martyr and to some of the Apostolic Fathers. He takes Irenæus and Tertullian to be the earliest witnesses to its existence, and holds that it cannot be traced further

back (with the exception of a few phrases) than to the latter part of the second century. His criticism of the evidence adduced in support of the other view is brief and conclusive. It is impossible to infer the earlier existence of the Creed from the occurrence of certain of its phrases in the writings of the earlier Fathers. The Creeds were not made up of new and unfamiliar terms constructed specially for the purpose. For the most part they took up terms which had been in use and had in course of time commended themselves as suitable. On the question of the text, too, of the ancient Symbol as known to Irenæus and Tertullian, he dissents from those scholars who think it was the same as that known to Rufinus. The evidence, as he reads it, goes to show that in the time of these Fathers the phrases "only begotten" (after "Christ Jesus"), "of the Holy Spirit" (after "born"), "the forgiveness of sins," and probably also the article on the Church and the designation "Our Lord" after "Christ Jesus His Son," had not yet found a place in the Creed.

He agrees again with all other students of the Creed that it was from Rome itself that the old form of the Symbol made its way through the Church of the West, and he comes further to the conclusion that Rome also was the place where the Symbol was composed. In this he parts company with Caspari, Zahn and Sanday, who are of opinion that it originated in the East, and agrees with Kattenbusch and Harnack. The reasons for this conclusion, drawn from the nature of the Symbol in use in Syria and Palestine at the end of the third century, the evidence for an earlier existence of the Symbol in the Western Church than in the Eastern, etc., are briefly stated. Another interesting question which is well handled is how, in view of what appears in the *Didache* and other early sources, we are to account for the existence of an elaborate *baptismal* confession, such as the *Apostolicum* seems to have been meant to be, in the latter part of the second century. Professor McGiffert's explanation is that by that date heterodox views were being taught; that the Marcionite movement in particular was causing trouble; and that the Old Roman Symbol arose, like the

other great historic Creeds, as a protest against error. He opposes, therefore, the prevalent idea, supported by Kattenbusch, Harnack and others, that the *Apostolicum* was a "positive statement of the Christian faith framed quite independently of existing errors and with a primarily evangelistic or missionary purpose". He examines the various articles with the view of showing how they bear out his idea of the nature of the Symbol, making much, *e.g.*, of the use of the term *παντοκράτωρ* in the clause "I believe in God the Father Almighty". Here, too, a good case is made out on the whole, although not in every particular. It is scarcely an adequate account surely of the introduction of the phrase *πνεῦμα ἅγιον* to say that "evidently the mention of the Holy Spirit in the Creed was due simply to its occurrence in the baptismal formula upon which the Creed was based".

Notices.

WE have also to notice *The Diary of David Brainerd*¹ and *The Journal of David Brainerd*,² two volumes which well deserve a place in the useful and attractive series of *Books for the Heart*, edited by the Rev. Alexander Smellie, M.A., standard volumes indeed in devotional Christian literature, presented in excellent form by the careful editor, furnished with an appreciative introduction, and welcome as an invitation to us to renew our acquaintance with a notable Christian man and his wonderful work among the Red Indians; *A Primer of the Christian Religion*,³ by George Holley Gilbert, Ph.D., D.D., a small volume, elegant in printing and form, giving in the method of question and answer, with abundant references to the New Testament text, a simple statement of the Christian religion on the side of the *facts* which constitute it rather than the theories connected with it, done in the main in a clear and satisfactory manner, though occasionally betraying critical bias, as, *e.g.*, in the representation given of *baptism* as it appears in the New Testament, in which Matthew xxviii. 19 is set aside while passages in Acts and Romans are retained; *The Gospel according to St. Mark*,⁴ by Sir A. F. Hort, Bart., M.A., Assistant Master at Harrow School—an edition of the Greek text intended for the use of schools, with a good introduction and a sufficient supply of well-chosen notes, a scholarly volume prepared with excellent judgment and providing the kind of matter that will be a valued help to those commencing the study of the Greek

¹ London: Andrew Melrose, 1902. Pp. liv. + 377. Price 2s. 6d.

² London: Andrew Melrose, 1902. Pp. x. + 292. Price 2s. 6d.

³ New York: The Macmillan Company; London: Macmillan & Co. Cr. 8vo, pp. 76. Price 4s. 6d. net.

⁴ Cambridge: The University Press, 1902. Small cr. 8vo, pp. xxxiii. + 202. Price 2s. 6d. net.

New Testament; *Euclid, His Life and System*,¹ by Thomas Smith, D.D., LL.D., a contribution to the series of *The World's Epoch-Makers*, edited by Mr. Oliphant Smeaton, the work of a veteran not less distinguished in mathematical science than in missionary service, giving an admirable sketch of the geometry that preceded Euclid's system, a statement of the value of the Euclidean geometry, an estimate of its importance to the scientific world, an account of the progress of geometrical science, and many other things of importance to the mathematician, while all through the book we have frank expressions of the author's personal opinions on matters of more general interest—the theory of Evolution (which is pronounced to be “inept in the region of material science” and “suicidal in the region of mind”), the quality of modern literature, laxity of reasoning, the place which geometry should occupy in general education, etc.; *Christian Heresies*,² by the Rev. Sydney Claude Tickell, A.K.C., a small, handy book such as the theological student looking forward to examination is eager to get, in which the Heresies on the fundamental question of the “Being of God” are classified, so that their essential points may be easily grasped, depicted with their definitions, authors, and chronological relations in a carefully constructed table, and further explained in a “Biographical Appendix”; *Chapters on Preaching*,³ by the Rev. George Fletcher, Tutor in Pastoral Theology and Church Organisation in the Wesleyan College, Richmond, Surrey, an expansion of lectures delivered by the author in the discharge of his professional duties, well adapted to the needs of young preachers, showing a wide acquaintance with recent literature on the subject and much good sense in the statements which it makes on the preacher's message and mission, his preparation for the pulpit, the secret of effective style, the use of the Old Testament in preaching, the extent to

¹ Edinburgh: T. & T. Clark, 1902. Cr. 8vo, pp. vi. + 227. Price 3s.

² London: Elliott Stock, 1902. Cr. 8vo, pp. 47. Price 1s. 6d. net.

³ London: Charles H. Kelly, 1902. Small cr. 8vo, pp. 176. Price 2s.

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¹ London: Andrew Melrose. Small cr. 8vo, pp. 262. Price 3s. 6d.

² London: Macmillan & Co., 1902. Cr. 8vo, pp. viii. + 219. Price 3s. 6d. net.

³ London: Charles H. Kelly, 1902. Cr. 8vo, pp. 422. Price 3s. 6d. net.

⁴ Edinburgh: T. & T. Clark, 1902. Pp. viii. + 113. Price 2s.

felt need, designed as it is to form a "simple introduction to the Pentateuch on the lines of the Higher Criticism"—reliable in respect of its scholarship and giving in terms free from technicalities a view of the main questions regarding the sources and construction of the Mosaic books which should make an intricate subject easily understood; *Nineteenth Century Preachers and their Methods*,¹ by the Rev. John Edwards—a republication of popular papers which appeared originally in *The Preacher's Magazine*, giving brief but interesting sketches of a select number of notable preachers (including Beecher, Brooks, Boyd Carpenter, Dale, Farrar, Guthrie, Ker, Maclaren, Magee, Parker, F. W. Robertson, Spurgeon, Watkinson, and Samuel Wilberforce), together with two papers on "The Ordinary Man" and "Preaching to Children," in which some good practical suggestions are made; a second edition of Professor W. Herrmann's acute and comprehensive manual of *Ethics*,² forming the fifteenth section of the *Grundriss der theologischen Wissenschaften*), in which the divisions of the subject followed in the first edition are maintained and the general line of statement adhered to, while regard is had to the more important criticisms to which the book has been subjected, and certain minor improvements and additions are introduced which add to its value as a handbook; *Professor Harnack and his Oxford Critics*,³ by Thomas Bailey Saunders, dealing mainly with the view of Harnack's *What is Christianity?* which is taken by Professor Sanday in his *Examination*, and in particular with the contention that Harnack's book offers us a "reduced" Christianity, a Christianity without a Christology—a defence conducted in a commendable spirit of loyalty to his master, though in our judgment far from conclusive, and betraying indeed a singular

¹ With an Introduction by the Rev. Arthur E. Gregory, D.D. London: Charles H. Kelly, 1902. 8vo, pp. x. + 173. Price 3s. 6d.

² *Ethik*. Von Dr. W. Herrmann, Professor der Theologie in Marburg. Zweite Auflage. Tübingen und Leipzig, 1902. 8vo, pp. xi. + 204. Price M. 3.60.

³ London: Williams & Norgate, 1902. Cr. 8vo, pp. 91. Price 1s. 6d. net.

inability to understand the real position of the critics of Harnack's book, and a disposition to fasten on them views which are not theirs, as when, *e.g.*, he represents Professor Sanday, when he gladly allows that Harnack takes the "right side" on certain questions, as committing himself to the opinion that "the Synoptic Gospels do not give the facts as they were," "that miracles do not happen," etc.; a new edition of Professor Haupt's *Commentary on the Epistles of the Captivity*,¹ in which the learned author has thoroughly revised his work, reconsidered his interpretations in the light of the newer literature, especially the books of Weiss and Zahn, and found occasion to modify some of his previous conclusions, particularly in his expositions of Ephesians and Colossians—a contribution of great value to the study of these Epistles, bringing the original Meyer abreast of the most recent inquiries; a new edition of Wendt's important work *Die Lehre Jesu*,² a book which has been deservedly recognised as one of the best studies of our Lord's teaching that have appeared in recent times, penetrating, suggestive and independent, improved in various respects in this new issue and made both more useful and more acceptable, the two volumes of the original edition being now brought within the compass of a single volume of moderate size by the exercise of compression in dealing with the Fourth Gospel and the discussion of critical principles; *The Study of the Gospels*,³ an admirably written and informing volume by Canon Armitage Robinson, which has grown out of a series of lectures delivered in

¹ *Kritisch-exegetischer Kommentar über das Neue Testament*. Begründet von Heinr. Aug. Wilh. Meyer, viii. u. ix. Abteilung. 8. bzw. 7. Auflage. Die Gefangenschaftsbriege. Von der 7. bzw. 6. Auflage an neu bearbeitet von Dr. Erich Haupt, Konsistorialrat, o. Prof. d. Theol. an d. Univ. Halle-Wittenberg. Göttingen: Vandenhoeck und Ruprecht; London: Williams & Norgate, 1902. 8vo, pp. vi. + 104 + 247 + 180. Price 10s. 6d. net.

² *Die Lehre Jesu*. Von Hans Heinrich Wendt. Zweite verbesserte Auflage. Göttingen: Vandenhoeck und Ruprecht; London: Williams & Norgate. 8vo, pp. x. + 640. Price 12s. net.

³ London: Longmans, Green & Co., 1902. Pp. xi. + 161. Price 2s. 6d. net.

Westminster Abbey, and in which the learned author gives a clear and popular statement of the results of much careful and independent inquiry into the origin and date and authorship of the Synoptic Gospels, the use of Mark by Matthew and Luke, the use of the non-Markan document by the First and Third Gospels, the authorship of the Fourth Gospel and other related questions—a small book containing much valuable matter and not a few interesting and illuminating observations; *Scenes and Studies in the Ministry of Our Lord, with Thoughts on Preaching*,¹ by the Rev. James H. Rigg, D.D., Principal of Westminster Training College, a series of discourses which the venerable author has been able to prepare for publication out of the mass of pulpit matter accumulated through a ministry of more than half a century, and in which such subjects as “The Baptist and Christ,” “The Sisters of Bethany,” “The Footwashing,” “Peter’s Fall and Restoration,” etc., are handled in a telling, instructive, unpretentious manner; *The Sermon on the Mount*,² by Benjamin W. Bacon, D.D., of Yale University, an examination of the literary structure and didactic purpose of the Sermon in accordance with the principles of the Higher Criticism, containing many acute remarks, though taking great liberties with the arrangement and reconstruction of the matter; the sixth volume of the Sixth Series of the *Expositor*,³ edited by the Rev. W. Robertson Nicoll, M.A., LL.D., containing important articles by Professor Vernon Bartlet on “Barnabas and his Genuine Epistle,” Professor Clemen on “The First Epistle of Peter and the Book of Enoch,” Professor Rendel Harris on an interesting question of Textual Criticism, the Rev. A. E. Garvie on the “Inner Life of Jesus,” Principal Fairbairn on the “Fourth Gospel,” etc.; the thirteenth volume of the *Expository Times*,⁴ edited by James Hastings, M.A., D.D., a volume inferior to none of those that have

¹ London: C. H. Kelly. 8vo, pp. vi. + 261. Price 5s.

² New York: The Macmillan Publishing Company, 1902. Pp. xii. + 262. Price 4s. 6d. net.

³ London: Hodder & Stoughton, 1902. Cr. 8vo, pp. 476. Price 7s. 6d.

⁴ Edinburgh: T. & T. Clark, 1902. Pp. vii. + 568. Price 7s. 6d.

gone before it in wealth and variety of well-selected matter, and in general suitability to the needs of preachers, students, and all interested in the great questions of religion and theology; a very readable lecture on *Buddhism and Christianity*,¹ by Professor Alfred Bertholet of Basle, comparing the two systems, presenting the main points of the ethics of the former, and showing that in that respect it is the system, which, together with that of Laotze, makes the nearest approach to the Christian religion; a new edition, revised and enlarged, of Professor Friedrich Blass's *Grammar of New Testament Greek*,² a work which students of the New Testament have found it to their great advantage to use alongside *Winer* and *Buttmann*, which will be of still greater service in this new and improved issue, and which has distinctive features and outstanding merits now so widely recognised that we may dispense with any particular description, recommendation or criticism of it; *The Education of Christ*,³ a small book by Professor W. M. Ramsay of Aberdeen, described as "Hillside Reveries," in which will be found many beautiful and suggestive remarks on the influence of the scenes of Galilee and Jerusalem on the mind of our Lord.

¹ *Buddhismus und Christentum*. Tübingen und Leipzig: J. C. B. Mohr, 1902. 8vo, pp. iv. + 64. Price 1s. 6d. net.

² *Grammatik des neutestamentlichen Griechisch*. Göttingen: Vandenhoeck und Ruprecht, 1902. 8vo, pp. iii. + 348. Price 6s. net.

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Theological Thought in Norway.¹

THE four quarters of the nineteenth century, so far as the religious life of Norway is concerned, are identified respectively with the names of Hauge, Grundtvig, Johnson and Petersen. The death of the last of these distinguished men early this year, and the issue of *Norsk Theologisk Tidsskrift*, "Fredrik Petersens Minde Helliget" (dedicated to the memory of Fredrik Petersen), give us the occasion to review some phases of Norwegian theological thought in recent years.

The first quarter of the century was characterised by two different and unequal currents. The one was Rationalistic and Pelagian, and on it the clergy, especially in the towns, sailed, and with them the professional men, merchants and well-to-do people generally. When the country became jubilant over its recently won freedom from Denmark and independence of Sweden, and was revising its laws and marking out political lines altogether new, many of the clergy entered the political arena and oftentimes took sides opposed to the popular will. Among the peasants, who form by far the largest proportion of the population, the current took the opposite direction as the result of a religious revival due to the life and work of Hans Nielsen Hauge, a self-taught peasant, who, through the reading of some pietistic books, found salvation and believed himself to be called to proclaim the Saviour's love to all whom he could reach and influence. During a period of seven years, ending in 1804, Hauge traversed the whole of Norway, walking at least 6,000 miles, preaching several times a day, conversing with individuals and carrying on an extensive

¹ "Fredrik Petersens Minde," *Norsk Theologisk Tidsskrift*, 1903. Christiania: Grøndahl & Sons. Price Kr. 1.50. "Det Lutherske Skriftprincip," af Prof. Fr. Petersen, 1900. Grøndahl & Sons.



correspondence with his friends and disciples. Soon the whole country was aroused by his evangelistic zeal. He saw the errors of the State Church—Lutheran and very Erastian—and in some points he differed doctrinally from it, but he did not encourage any secession. His purpose was to instil a more religious spirit into the people and the Church. He insisted on the uselessness of depending on Church ordinances, priestly rites and mere sacramental grace. He made much of conversion, regeneration and sanctification. Great were the controversies carried on between the theologians on the one hand and the pious peasant on the other; and the peasant prevailed. Naturally there was very little sympathy between the aristocratic and the plebeian currents at first. Hauge was persecuted and imprisoned at the instigation of the Rationalistic clergy. But there were some noble exceptions, among these being Bishop Brun of Bergen, an intellectual giant, who was so much thought of by the peasants that they even wished him to be proclaimed king of Norway instead of Bernadotte.

During the second quarter of the century another personality impressed the religious life of the land, *viz.*, Bishop Grundtvig. He was a Dane, sprung from the people, and intensely attached to them. He was one of the most versatile men of his day, a poet of no mean order, perhaps the most prolific hymn writer that ever lived. Grundtvig was a Lutheran priest, greatly distressed at the Rationalism of his age and Church. In his quiet little charge at Copenhagen he preached zealously, his favourite topic being the faith once delivered unto the saints. One day, in 1826, it suddenly occurred to him that it is not the Bible that forms the foundation for, and source of, our faith; for there are so many conflicting views in it that every sect appeals to it. There must be some simpler Word of God than that! How strange no one had ever discovered it before! It was the baptismal confession! This brief creed, with its three articles, so simple that a child can understand, must necessarily be older than the New Testament; for baptism is earlier than the Church, and the Church earlier



than the New Testament. There, he declared, we have the condition necessary for salvation, and these three articles we must believe. These are the actually "living words of God". What then is Scripture? It is no real Word of God; it is only a testimony which is to explain and unfold the life effected by the three articles, but which cannot communicate life. Scripture is not a *living* word, but only a written and therefore a *dead* word. The day of historic criticism truly had not dawned in Grundtvig's age! But the point of most significance is his maintaining that if Christianity is to be a practical living influence, it must be made so simple that a child can understand it. Grundtvig's main points are these—Spirit is power; Spirit reveals itself only in the Word; Spirit works only in freedom. Hence his demand for freedom in Church and State as in the schools. Only in freedom can Christianity and the Scandinavian spirit of the people thrive and work. So he demanded a true popular education, which at an early stage was secured by the establishment of the People's High Schools, which for so long have been so famed. These schools are in direct opposition to the Grammar Schools; for he held that the education in the latter, from a people's point of view, is foreign, and from a Christian point of view, pagan. The culture he wished disseminated was Scandinavian-Christian, dependent on the "living word," for it is "the daughter of life and the mother of life, whilst the written word is and remains dead".

The popularity of Grundtvigianism in Norway was due in great measure to Pastor W. A. Wexels of Christiania. His preaching, like his whole personality, had the mark of deep, holy earnestness, and yet of evangelical meekness. His works were distributed over all the country and had an influence of the widest character.

The followers of Hauge, however, did not find enough of the law in Grundtvig and his disciples. The Haugians were specially opposed to Grundtvigianism when they discovered that it allowed the possibility of conversion after death, at least for the souls that had not received in life the offer of

the gospel of Christ. This point and, still more, the strong churchmanship of Grundtvig, making much of the clerical calling and denying the right of laymen to preach in public, resulted in a wide breach between the Haugians and the Grundtvigian clergy and their supporters.

There was thus a revival among the people due to the peasant Hauge, and a revival among the clergy and the upper classes and others due to Grundtvigian influence; and a reconciliation between them took place through the great revival, in the fifties, that affected the whole country, especially many towns that formerly had been totally worldly. This brings us to the third quarter of the century. The men who now leave their stamp on the religious life of Norway are Pastor Lammers and Professors Caspari and Johnson, the latter of whom gives his name to the period. The main feature of the preaching of that time was an intense and touching appeal to the unconverted. Asserting the utter depravity of human nature, the Johnsonians were opposed to the Grundtvigians, who held that some remnant of the Divine nature still exists in man. This new awakening was supported by a theology that, on the whole, might be looked upon as a revival of the Lutheranism of the seventeenth century. Caspari in the domain of learning deepened and developed the old orthodoxy; Johnson did the same on more popular lines; and as he eagerly supported lay preaching he brought about a reconciliation between the Haugians and the clergy. Among the leaders who worked for this return to Old Lutheranism were Bishops Bugge and Heuch, the latter being still alive and an able controversialist.

Professor Gisle Johnson, from whom the period is named, has been, after Hauge, the most influential personality in Norwegian Church life in the century. He was professor first of systematic theology and then of Church history in Christiania, and belonged to the Lutheran Restoration school, influenced by Schleiermacher. These Restoration theologians started from a conscious faith determined by the Church's creed and the testimony of Scripture, and endeavoured to set forth systematically the Church's faith in

its agreement with Holy Writ. Johnson was in his element here, placing at the head of his system, not a series of unconnected prolegomena, but a connected representation of the assumptions and nature of the Christian faith. In Johnson the Old Lutheran orthodoxy, whose standpoint is practically maintained, is brought under the arranging influence of systematic thought; whilst at the same time it is expressed as a living personal content of conscious faith. He thus seeks to unite the stability of orthodoxy with the fervour of pietism and the consistency that thought demands. And the whole system stands on modern ground in so far as it seeks to base itself on faith as a personal moral-religious conviction. It is therefore easy to understand that the system in its day quickly gained great support in Norway, and that so much the more because its champion was a keen logician who at the same time bore in his soul the embers of revival.

The Johnsonian orthodoxy was quite supreme in Norway when Dr. Petersen, in 1875, was appointed to the chair of systematic theology in Christiania University. At that time a stream of culture, severed from Christianity, burst in upon Norwegian social life, and in the State Church they had the qualifications neither to understand nor to meet the movement. The Johnsonians recognised its opposition to the Christian view of life, and judged it as resting on a false and insurgent emancipation from the authority of Divine revelation. But they did not understand that, with all its opposition to Christianity, with all its unbelief, it was but the expression of an ideal; it implied progress, and it possessed a modicum of truth which it ought to be the task of Christian theological thought to master. And it was here that Dr. Petersen found his pioneering work for the Norwegian Church and its theology. Up till his death in January this year he has certainly been the most influential teacher in the theological faculty, the one from whom the students and theologians received the most fruitful impulses for their future work in the service of the Church. By very extensive lecture work, and by writings which occupy a prominent

place in Norwegian theological literature, he addressed himself to the religious and theological community, and immediately gave a great impetus to Christian thought and theological work in his country, with most beneficial results.

Petersen from early youth had been strongly influenced by Kierkegaard, and in that school his keen critical power had been exercised and sharpened, and, above all, his religious fervour had been deepened and his moral ideality highly developed. His education was much more general and extensive than usual among Norwegian theologians, and he early noticed the contrast between the Old Lutheran dogmatics and modern realistic thinking. With a deeply rooted personal Christian faith, and a mind working along modern lines, he possessed essential qualifications for the solution of the problem, which, after his appointment as professor, he immediately took up, *viz.*, how to wage war both intellectually and righteously against the unbelieving tendency so current and at the same time advance theology a step further; with the one hand he would build up and with the other he would wield a weapon. Professor Petersen saw and even emphasised that unbelief, or rather the culture movement which at that period was taken into the service of unbelief, in reality took charge of interests which the Church had hitherto neglected, and contained thoughts about the world and about mankind which churchmen must also think out and which they must use for the enriching and correcting of their Christian views. He blamed the Church for its tendency to isolate itself from the secular sciences and the intellectual life of the people, and to mistake a prevailing system for the everlasting truth itself. And he both demanded and laboured that the theology of the Church should appropriate the fruits of progressive culture in order thereby to promote the Church's growth in Christian knowledge. He thus condemned the Old Lutheran orthodoxy as quite out of date, at least in its setting forth of the faith; and, naturally, at first, his views were vigorously combated by the clergy, who would not admit that there were errors in their theology and that they were in bond to an antiquated system. Now, after

more than twenty years, it is acknowledged on all hands that Professor Petersen from the first was right. Indeed, what has given his appearance the rank of a theological transformation, and what gives his work the significance of an independent phase in Norwegian theological development, was just his energetic demand for deliverance from the Old Lutheran system, and his vigorous impulse towards a rethinking of the Christian content of faith, which clothes it in a dress more suitable for the times. As the real pioneer of such a work Professor Petersen has become the characteristic personality in Norwegian theology in the last quarter century, and his name will be identified with this period as Johnson's was with the quarter century preceding.

The only Norwegian theologian who can be named along with Petersen is the late Dr. E. F. B. Horn, a distinctive and independent thinker, several of whose books have been noticed in the CRITICAL REVIEW. In 1875 Horn published an important work on *Atonement and Justification*, and made such a daring attempt to throw new light on the Atonement question that even Petersen at first did not recognise in him the theological colleague which he in reality was. Dr. Horn, with a rich and stimulating authorship and an inspiring personality, did much to animate many and to strengthen the hands of Professor Petersen and the younger men who, like Brochmann, Bugge and others, were influenced by him.

Dr. Petersen's works have been mostly apologetic. As early as 1880 his treatment of the question, "How ought the Church to meet the unbelief of the age?" occasioned a great controversy. His contributions to the solution of the problem he had set included during the following years such works as *On Creation, Providence and the Guidance of God, Research and the Christian Faith, Why I Believe on Jesus Christ, Modern Ethics or Christian Ethics, Freethinkers and the Moral Value of the Christian Faith, Religion and Science*.

The subjects with which these books deal are essentially of a double nature. On the one side the author treats of the Christian faith in God as creator, provider and ruler; he deals with faith in miracles and prayer; and he seeks to

show that the scientific recognition of the conformity of the world to law does not exclude but enrich the faith. On the other side he treats of the Christian Ethics, both according to its moral content and according to its religious basis, and he maintains that the Christian Ethics is the expression of, and corresponds to, man's true nature.

In *Why I Believe on Jesus Christ* we have a sketch of a man's development from the immediate belief in authority, through doubt, to a personally acquired faith in Christ; and the author gives a purely positive account of the characteristic genesis of Christian assurance. The heart's need of moral perfection and the deep religious bent which stamp this book, breathe in reality through all the others and invest them with something of a personal force, which in so essential a degree determined Petersen's influence on the students of the university and the clergy of Norway. Behind all his lectures and books stood a deeply convinced Christian personality which sought after greater and greater clearness of thought; and practically Petersen created a theological language and style of his own. In this distinctive style of his there does seem occasionally to be a lack of lucidity and close connexion; but at the same time his style indicates a salutary departure from the heavy theological parlance of former days, and lets his thoughts appear in modern dress so as to be intelligible to the average educated man of the present day.

Professor Petersen did not attempt any connected representation of moral philosophy or of the religious system. Empiric and realist as he was, he distrusted all attempts by logical deduction to derive the true content of Christianity from a single central idea. And such solutions of problems as he offers, he does not give forth as definite, unchangeable results. Critical towards himself not less than towards others, he would only have his results regarded as modest contributions towards a work of thought which it was not the business of a single man or even of a single generation to carry out.

Petersen has chiefly dealt with one dogmatic question, *viz.*,

the doctrine of Holy Scripture. His attitude on this subject deserves to be specially mentioned not only because it has had significance in a purely dogmatic respect, but also because it has served to promote the development of the historic study of Scripture in Norway. The theory of Scripture, of the Old Testament, represented by the great Church historian, Professor Caspari, and of the New Testament, by Petersen's contemporaries, Professors Bugge and Munch, was not the expression of a quite realistic view of Scripture and understanding of Scripture. Consequently, when Petersen published his views on Inspiration he drew on himself the charge of rationalism and, as usual, started a controversy which had very liberalising results. Ten years later, in 1898, he published *Scripture and Theology*, in which he expressed his firm confidence in the Scriptures as the source of Christian knowledge. But at the same time he recognised how much the view of the Bible has gained and will gain through historic inquiry; and he has no fear of danger from critics who, in the right spirit and with fidelity, devote themselves to the scientific historic study of Scripture.

Petersen has also dealt with *The Lutheran Theory of Scripture*, in relation to the old and the new orthodoxy and to the Ritschlian tendency in Germany, represented by Kaftan. Dr. Petersen seeks to show how the Lutheran theory of Scripture only first reaches the position which Luther instinctively anticipated, when it has been developed from being "an external authoritative principle suited for children" to be "the expression of a full-grown man's spontaneous adherence to the word of salvation and truth". And he indicates that this problem will best be solved by a sifting through of the material given in Scripture and by proving how this material serves the religious life; and he has no fear, even if there may be parts of Scripture which neither directly nor indirectly serve the religious life and prove not to belong to the Divine revelation.

Professor Petersen belonged to no definite theological school, and he made no attempt to form a school. He rather sought with all his powers to incite his students and disciples to

personal and independent work on the basis of the faith. Both from his standpoint and from his temperament his was a conservative nature whose occupation with critical thoughts was stamped by as great caution as acumen. But at the same time he was ever willing to receive instruction from any kind of honest and worthy research, and was perfectly convinced that all such research would prove to be to the advantage of the Church and of the faith. His whole personality was a practical proof of the possibility of the combination of deep Christian faith and free scientific thought. He always gives in his books the impression of a deep love and regard for science in all its branches and a steadfast assurance of its high significance for the religious life. On theological thought and theological work in Norway his influence has been great and beneficial to a high degree, and, although it is too early to pass a decisive and final judgment on his work, it may be asserted that he will in future be pointed to as the pioneer of progress in the Norwegian theology of his day.

JNO. BEVERIDGE.

The Theology of Christ's Teaching. By the Rev. JOHN M. KING, D.D., Principal of Manitoba College, Winnipeg. With an Introduction by the Rev. JAMES ORR, D.D., Professor of Apologetic and Systematic Theology, United Free Church College, Glasgow. London: Hodder & Stoughton, 1902. 8vo, pp. xxiv. + 484. Price 10s. 6d. net.

THIS is in many respects a remarkable volume. It is the production of a man who lived a most strenuous life, building up Churches in Canada, grappling with the difficulties attending the formation of a School of Theology in the far North-West, and bearing the burden and care of many an ecclesiastical enterprise. His life in the country of his adoption was so full of activities of various kinds, and so charged with public responsibility, that the wonder is he ever found any opportunity for study. Yet this book shows that he did contrive, by rigorous economy of his time and by the enthusiasm of his nature, in a surprising degree to keep himself abreast of theological inquiry and literature, and to work out his own conclusions on the most important questions. There is also much to admire in the modern spirit of a work produced under the circumstances in which Dr. King was placed. His theological instincts were naturally conservative; he was far removed from the great centres of theological thought; and he had been trained before the critical movement came in. Yet both in the subject selected, and in the method in which it is treated in this memorial volume, he showed how appreciative he was of the newer ways of handling theological questions. As an example, too, of the kind of teaching to which he accustomed the young men who were gathered, from many quarters, within the new Theological College erected in a part of Canada which only some forty years ago seemed to be on the very outskirts of civilisation, the book is of great

interest in itself and most creditable to the penetration and diligence of the author.

There are no doubt things in this volume which, judged by the severely scientific standards of theological inquiry and New Testament exegesis, may seem to lack a good deal. But the general treatment of the subject has the excellent qualities of good sense, serious and well-directed study, and careful, well-balanced statement. Beginning with a chapter on the Old Testament Scriptures and Christ's attitude to them (which is perhaps the least satisfactory section of the book), Dr. King takes up our Lord's Teaching on God, His own Person and Mission, His Miracles, His Death, and proceeds thereafter to state the main points of His Teaching on Sin, the Holy Spirit, Regeneration, Faith, Forgiveness, Justification, the Church, Prayer, Retribution and Reward, the Second Coming, and other truths expressed in the Gospels. On most of these topics Dr. King has something good to say, and he says it in his own way. The book is very different no doubt from the treatises of men like Weiss, Beyschlag and Wendt. But it has its own worth, and makes an interesting memorial of a man who did a distinguished work for Christian truth and Christian life in the great Canadian Dominion.

The Quest of Happiness : a Study of Victory over Life's Troubles.

By NEWELL DWIGHT HILLIS, Pastor of Plymouth Church, Brooklyn. New York: The Macmillan Company; London: Macmillan & Co., 1902. Pp. xxiii. + 549. Price 6s. net.

This is another volume from the facile and persuasive pen of the successor of Henry Ward Beecher, which will be welcome to many readers. It is attractive in style, devout in spirit and richly illustrated, both pictorially and by similitude and story. It is no hasty production, but bears evidence of much careful thought and wise attention to form. It deals with the secret of true happiness—"the blessedness that comes through obedience to those laws of God that portray His will and image forth His character". This subject is expounded in a series of interesting chapters, which treat in succession

of happiness in its relation to man's growth, success and usefulness; of happiness again as latent in every form of trouble and suffering; of the inequalities of happiness as more seeming than real by reason of the inequalities of talent; of the fact that there are no circumstances nor conditions prohibitive of happiness; of the problem of work and occupation in relation to happiness; of happiness through the pursuit of money, through conversation and the cultivation of the social life, through the home, through the friendship of books, through the ministry of nature, etc. In expounding the principles involved in the general theme the author makes considerable use of the parabolic method. In the forewords to the chapters he tells us of one named Comfortas who was crowned king by the angel of sorrow, his story being a parable of God's "education of man and the teachers He has appointed for the life school". It requires no little skill and tenderness of touch to construct a good parable. Dr. Hillis has done it with a fair measure of success. The argument of the book also moves on from point to point in a clear and telling way. Occasionally there is a lack of definiteness. But the book as a whole will add to the writer's reputation and will be found to be rich in ideas bearing on the ethics of the Christian life.

The Creation of Matter ; or, Material Elements, Evolution and Creation. Thomson Lectureship Trust. By the Rev. W. PROFEIT, M.A., Glenbucket. Edinburgh: T. & T. Clark, 1903. Cr. 8vo, pp. xi. + 176. Price 2s. net.

This volume gives the substance of a course of lectures delivered to theological students in Aberdeen. It deals with the question of origins—the question whether the system of which we form a part existed from eternity as we see it now, or how it assumed its present form. It looks at the theories of chance aggregation, combination and development, the eternity of matter, etc. But it addresses itself specially to the question whether the world is the result of an eternal matter operated on by an eternal mind, or is made up of created matter. And the writer's object is to show that "matter is the creation of mind; that in its primal elements,

however far back we may have to go to find them, there are so many signs of mind as to render it evident that they are the product of an understanding that is infinite, of a hand that is omnipotent”.

In working to this conclusion Mr. Profeit deals first with the general question of signs and signs of mind—direct signs and indirect signs—that we can read off on the dispositions and arrangements of matter and on matter itself. Here he deals effectively with the *ordered* character of all matter. He proceeds to handle the subjects of atoms and molecules, chemical combination, light and the ether in itself, light and the ether in its relations to material molecules, sound and music. From these topics he leads us on to *life*—proto-plasm, cells and organisation; from that to the relations between the perceiving and the perceived natures; and finally to the subject of the evolution of species. On all these topics Mr. Profeit writes as one who is familiar with science and who has deeply pondered the problems of existence and the constitution of things. In the closing chapter he sums up his argument and shows how it carries us to the position that the only adequate explanation of the facts which make the problem is that “the material elements are ordered by mind and neither by necessity nor by chance; that the primal elements are made and created, and that all things are ordered by Infinite Power and Wisdom”. The book deserves careful study. It is modestly written and is full of reliable matter. It ought to be widely read. It should be of great use, especially to those on whom the adjustment of religious faith to scientific knowledge weighs heavily.

S. D. F. SALMOND.

**Philosophy of Conduct : a Treatise of the Facts,
Principles and Ideals of Ethics.**

By George Trumbull Ladd, Professor of Philosophy in Yale University. London : Longmans, Green, & Co. Large 8vo, pp. xxiv. + 663. Price 21s.

ONE of the outstanding merits of the works of Professor Ladd is their completeness. He is one of the most voluminous writers on philosophy we know, and on each topic he writes with elaborate fulness. It is not our purpose to enumerate all the treatises written by Professor Ladd, nor to refer to their characteristic features, but we may say that he has crowned the edifice by this treatise on the philosophy of conduct. The very title is significant. His aim is at least "to raise the most ultimate problems of conduct as our experience forces them upon the reflective thinking of mankind". It is a treatise of human moral life and moral development. He recognises that ethics must always be practical. "It has its roots in facts of experience ; and its fruitage must be an improvement of experience." It will be well to state the problem in his own words. "The experience with which ethics deal is of conduct ; that is to say, the whole circle of morality lies within the practical life. And yet the experience of man's moral being and moral evolution is also of such a nature as to demand a philosophical treatment throughout ; for until fact is transcended the ethical is not reached. As I have clearly shown in this book, a merely empirical ethics, which is without metaphysics, leaves the mind in a region where all that has regard to the highest principles and more ultimate sanctions of conduct is darkened, if not wholly obscured, by doubt, confusion and bewilderment" (Preface, p. viii.).

Ere we proceed to describe the treatise, we may be allowed to make a remark on the manner and style of Professor Ladd.

He ought, in a treatise of this size, to take pains to put no unnecessary hindrance in the way of the reader. The treatise extends to 663 large octavo pages, and to master every one of these is necessary for the appreciation of the work of Professor Ladd. The meaning is there if we seek for it, and it is a worthy meaning when we find it. But the style is non-conducting. It resists the efforts of the reader to put himself in relation to the meaning of the author. It is cumbrous, it is awkward in construction, it has too many words for the meaning, and, in short, it needs to be distilled, and to be condensed, and to be worked at until it becomes lucid. Why should Professor Ladd throw this work on the reader, who has enough to do to master the thought, even if it had been presented in the most lucid manner? As John Morley once said of a distinguished Scotch professor: "It is allowable for a man to write worse than Plato, and we know no man who has taken such advantage of the allowance as this professor has done". Professor Ladd has taken large advantage of the allowance. It is a pity, too, for he has a great and important message for mankind, and it is sorrowful that it has been so marred in the giving of it.

The introductory chapters deal with the sphere and problem of ethics, method and divisions of ethics, the conception of the Good, and considered as an introduction to the treatise they leave nothing to be desired. We give the concluding sentences of the introduction. "Conduct, as we have seen, is the sphere of ethics. In so far, then, as the ideals of happiness and of art are dependent upon conduct, they somehow fall under the sphere of ethics. Still further, if the developing ideal of man, even, or specially in its moral aspect, rises so fast above the horizon that the slow climbing upward of his thought, imagination, and endeavour, seems constantly to be further and further, not only from its complete realisation, but even from the complete agreement as to precisely what that Ideal is, this increasing distance between the conception and its realisation, and this expanding of the conception, are not necessarily a good ground for scepticism, or for the refusal on any man's part to aspire and to strive.

That is not always best or most influential which is most clearly discerned and scientifically defined. And it may be not only the surest destiny, but the highest privilege of man to have his thinking baffled and his imagination outstripped whenever he attempts to use such a phrase as this, the Highest Good, or that which is perfectly and inclusively good" (pp. 55, 56).

The treatise falls into three main divisions, the moral self, the virtuous life, and the nature of the right. As regards the part which deals with the moral self, we begin with an analysis of the moral consciousness. Here the author makes use of psychology, and specially refers to the results won by himself in his psychological investigations as these are embodied in his various works on psychology. He discriminates between two classes of moral feelings, and describes ethical feeling proper. Along with this twofold division he also uses the threefold classification of the moral feelings, of moral judgments, and of moral decisions. He rightly claims for his analysis of the moral consciousness a completeness and a thoroughness not attained heretofore in any ethical treatise. We have not space to point out the merit of his analysis, nor to indicate how helpful it is to the ethical student. The analysis of the feeling of obligation, to which a whole chapter is devoted, is epoch-making, and must have a directing influence on the future progress of the science. Nor is his work in this part unduly ruled by psychology, only psychology is made to yield what guidance it can give to the more complex science of ethics. From the feeling of obligation he passes to "other ethical feelings," to ethical judgment, to moral freedom, and to the moral self. In regard to the moral self, while it is abundantly recognised by the author that the principle of evolution applies here as it applies to all finite things, there is recorded a caution which many are apt to neglect. "The equipment which makes man capable of conduct at all, and which furnishes his first incitement to strive after the ethical ideal, as well as the feelings and resulting judgments that evaluate conduct, can never itself be accounted for as the mechanical result of an evolutionary

process. The conception of endowment is the only one which will meet the facts in the case" (p. 202).

The second division, entitled the virtuous life, gives, first, a descriptive account of the virtues, as virtues of the will, of the judgment, and of feeling, and, second, an analysis of the conceptions of duty and of moral law with a discussion of the principles involved in these conceptions. Here one cannot help admiring many things which are manifest to the attentive reader. One notices the easy mastery of all the relevant literature of ethical speculation, and the firm grasp of the ethical problem as it has presented itself to the thinkers of the past, and as it appears to the men of the present who have worked at it. This part has supreme value as a historical contribution to the literature of the "virtuous life". It is noteworthy, also, as it shows how firmly the writer grasps the matter, and rules his material and moulds it into the form demanded by his own conception of the meaning of virtue. Vast learning, but learning held in control and in subordination to the main purpose of the book. Many are mastered by their learning, Dr. Ladd has mastered his. So he leads us from a classification of the virtues to the unity of virtue, to duty and moral law, to the universality of moral principles, to moral tact and the conflict of duties, and finally to the good man. The discussion is very long, but there is nothing irrelevant in it. On looking back, we find that there is hardly anything that could have been omitted without loss, that is to say, with regard to the main steps of the argument. But we think that the main steps might have been stated more briefly, and that they might have gained something by a process of condensation.

The third division is partly critical, partly historical, and partly metaphysical. He strives to show that the ultimate problem of ethics, like all ultimate problems, can admit only of a metaphysical solution. He therefore states the ultimate problem as he conceives it. Then he subjects to criticism what he regards as inadequate solutions of the ultimate problem. The main forms which he criticises are the various forms of Utilitarianism and the Kantian legalism.

The criticism of Hedonism proceeds on familiar lines, and does not call for any remark. The criticism of Kant is well stated and is powerful, all the more powerful because Dr. Ladd has really mastered the philosophy of Kant. He has also to criticise some of the forms of idealism which he considers, in order to make room for his own scheme or statement of idealism. Here he refers to his own metaphysical works, but some of these we do not know. If we did know them, perhaps the idealism he advocates might appear less vague and indefinite than it is in these pages. We have not been able to grasp it in anything like detail, and we shall say nothing more about it. But the value of the subsequent discussion is not impaired by the vagueness of the statement of the author's idealism. We have found the discussion of the well-worn theme of morality and religion to be fresh, vigorous, well-informed and helpful. We are not so sure of the chapter on the ground of morality and the world-ground, mainly because the author seems to fall into that form of idealism which we call individualistic idealism. Apart from that we think that this book is one of the greatest contributions to the study of ethics made in our time.

JAMES IVERACH.

**Die Seligpreisungen, 16 Predigten :
Das Lied von der Freiheit der Seele, 8 Predigten.**

Von Karl Lühr, Pfarrer in Gotha.

Die achtfache Thür zum Himmelreich, 8 Predigten.
*Von Friedrich Baun, Pfarrer in Belsenberg (Württemberg).
Heidelberg : Evangelischer Verlag, 1897. Pp. 64. Price
M.o.6o.*

**Das Vaterunser, 16 Predigten :
In Gottes Haus, 8 Predigten.**
Von Stadtpfarrer Umfrid in Stuttgart.

Das Vaterunser, 8 Predigten.
*Von Pfarrer Haupt in Venedig. Heidelberg : Evangelischer
Verlag, 1901. Pp. 68. Price M.o.6o.*

THESE are two excellent volumes of sermons, and the price is unusually small—a very important consideration. Preachers who desire suggestive reading upon the Beatitudes and upon the Lord's Prayer will find them of great service, and to those who use them for purposes of devotion they cannot fail to be profitable. The discourses were published in connexion with a series of Tracts, or "Pfennig sermons," which were issued weekly for gratuitous circulation. The editors responsible for the series were Professor Drews of Jena, the Rev. F. Issel of Betberg and the Rev. Dr. Kind of Berlin. Prizes were offered by the editors in September, 1896, for the best sermons on the Beatitudes, and in June, 1899, for the best sermons on the Lord's Prayer. It was not a very hopeful way of securing two good volumes, but the discourses they have chosen to publish are excellent. The two volumes are the work of four writers who contribute eight sermons each.

The exposition of the Beatitudes is by Karl Lühr of Gotha, and Friedrich Baun of Belsenberg. The sermons of the first writer arrest attention by their unexpected exegesis, and by the orderly way in which they are worked out from one leading thought. Men are enslaved by the world, and, if they do not know it, the slavery is all the greater. The way to spiritual freedom is shown by Christ in the Beatitudes. We are set free from the slavery of the world by self-conquest and self-mastery. The poor in spirit escape the slavery of outward possessions, they that mourn are delivered from sorrow, the meek are strong against the attacks of others, and those who hunger and thirst after righteousness overcome every lower desire. The remaining Beatitudes speak also of those who enjoy spiritual liberty. The Christian's victory over the world is emphasised in a way suggestive of Ritschlian influences. The sermons are to be praised for their practical teaching as to the details of Christian duty, that upon the Beatitude of the Merciful being a good example. Many of the sentences are more involved than is necessary, and appear to be unmusical, as if the writer had not composed aloud. It would be also impossible to preach them as they stand, but, as they are in German and not in English, it is easy to be mistaken about this.

The second series of sermons by Friedrich Baun is entitled "The Eightfold Door to the Heavenly Kingdom". The writer gives an evangelical interpretation with many familiar phrases. He speaks of simple things and of everyday experiences, as the best preachers to the people always do. Lühr and Baun both quote the same hymn: the first does so to supplement and to correct it, the second to endorse what it says.

The exposition of the Lord's Prayer is by Otto Umfrid and Walter Haupt. Both writers keep in touch throughout with the great subjects of sin and salvation, setting forth with real insight the guilt of sin and the way of peace. They find in the prayer an introduction, seven petitions and a doxology, according to the usage of the Lutheran Church.

Umfrid entitles his sermons "In Gottes Haus". In the

first of the series he shows in what sense he understands the title and in the last he gives a full explanation of it. When we pray we stand in the House of God. At the first word we are in the Entrance Hall, thence in succession we go to the Chapel, the Throne Room, the Council Chamber, the Store House, the Steward's Office, the Armoury, and the King's Gardens, in each of them offering a fresh petition. The conceit is borrowed from previous writers and good use is made of it. Every discourse by Umfrid has a well-chosen introduction which consists of a quotation, a paradox, or a striking incident. The argument is made clear and the interest is maintained by illustrations from history, anecdote or Scripture. There are many eloquent passages, the facts of religious experience are well set forth, and the duties of everyday life are enforced. Every sermon ends with a poetic quotation and with a brief prayer which sums up the whole.

Walter Haupt begins each sermon with a quotation in verse, a reprehensible habit if the sermon is to be preached, but a source of pleasure to any one reading it. The writer is interested in the topics, events and problems of the present day, and draws many illustrations from them. This gives his work a constant novelty which is stimulating. He has the art of keeping and increasing the interest of the sermon, as he proceeds with it, and sometimes he can drive home a great lesson as if by stroke after stroke. His scriptural illustrations are numerous, and often contain short character-sketches that are excellently given. His references to the example of our Lord are specially good. We do not wonder that "The Lord's Prayer" by Umfrid and Haupt had a wide sale and created a deep impression upon many readers in Germany. If any one has read Maurice's sermons on the Lord's Prayer, he will find little that is new in some of the later English volumes. It is a pleasure to read these German expositions which have been written away from the Maurice tradition.

CHARLES F. FLEMING.

The Bible and Modern Criticism.

By Sir Robert Anderson, K.C.B., LL.D., with a Preface by the
Right Rev. Handley C. G. Moule, D.D., Bishop of Durham.
London: Hodder & Stoughton, 1902. Pp. 294. Price 7s. 6d.

A VOLUME on this subject by an acute and able layman, whose profession has trained him to sift witnesses and weigh evidence, and prefaced by a testimonial from a well-known bishop, who, while detaching himself from some details in the argument, avows his mental and spiritual sympathy with what he calls "the great *envoi* of this remarkable book," deserves to be treated with respect and reviewed with care. The layman is Sir Robert Anderson, K.C.B., LL.D., who in several previous volumes has drawn swords with the higher critics, and, let it be said at once, knows what he is speaking about. The bishop is the well-known evangelical successor of Dr. Westcott in the See of Durham, whose services in the devotional field of literature are universally acknowledged. The title of this book is the heading to a correspondence in *The Times*, in which some years ago Sir Robert Anderson took a prominent part. His attitude towards the Higher Criticism is mainly and consistently antagonistic, and has been finally confirmed by the recent issue of the *Encyclopædia Biblica*, edited by Professor Cheyne, of Oxford, a man "whose name," he admits, "stands high as an authority on all subjects of this kind". We have our own opinions of the *Encyclopædia Biblica*. We admit so far the force of this writer's smart observation that "it is in this sphere the *enfant terrible* of the family circle". But we decline to think that it says the last word which the critics have to say.

Perhaps the most interesting, as it is the most acute, portion of the book is its discussion of the question of inspiration. The bishop certifies that "wisely does Sir R.

Anderson disclaim any neat theory of inspiration; as wisely does he emphasise the true, the profound humanity of the Bible". And certainly the writer says that "the Bible itself advances no theory of inspiration, and that no theory was formulated until modern times". But, after a very acute discussion of "the verbal inspiration difficulty," which he says is "unworthy of notice," and after laying down that old fallacy that a fact is one thing and the theory of the fact another, and that the fact of inspiration is to be held while the theories are let go, he really proceeds to establish the fact in a fashion which carries with it a stricter theory than even the bishop would accept. Very ingeniously he argues that you cannot dissociate a word from the mental process which gave it birth. If a man has not the conception which we associate with the word "eternal," he cannot receive that conception merely "by your shouting *olam* or *aionios* into his ear". And that words have no intrinsic value he shows by an illustration, the profanity of which we forgive for the sake of its humour. "At Calais," he says, "call out the French word for lady, and they may imagine you have lost a travelling companion; at Dover they would certainly think you most profane!" From that it is argued that the Scripture writers wrote in their own words, and could not, except by a miracle greater than that of the loaves, have written in modern English. But God never works unnecessary miracles, and He did not work the miracle of verbal inspiration. This is acute and distinctly fresh, and people who insist on such a miracle are dismissed as being children who will take a watch to pieces instead of using it as a timekeeper. But he makes his argument do too much work. Having, convincingly we think, made it rule out verbal inspiration, he makes it also rule out objections to verbal inspiration. Such objections, in so far as they rest "on the phenomena of language," must, like the theory they object to, be dismissed, for they rest on no solid foundation. This is the lawyer with a vengeance, dismissing a theory by the front door and letting it in again by the back door! For that it does get in again is manifest from much that follows in the volume, in which

he shows the unreasonableness of the objections urged against verbal inspiration, comparing them to objections to the personality of God, made on the plea that it involves "anthropomorphism"; and he argues at length that, while the demand for an uncorrupted text of Scripture is impossible and unreasonable, yet the Jews took such care of their Scriptures that we really have such a text! It is the most complete piece of special pleading we have met with on the subject, and is calculated to deceive the very elect.

The essence of Sir Robert Anderson's criticism of the critics is really, as often happens in such a case, a personal grievance. The critical hypothesis upsets his special views of prophecy. He speaks of prophecy having been ostentatiously neglected until Hengstenberg appealed to its testimony in answering the rationalists. "The elucidation of the doctrine of the types," Hengstenberg declared, "now entirely neglected, is an important problem for future theologians." And Sir R. Anderson adds, "How can any one who is ignorant of the doctrine of the types and of the grand scheme of Divine prophecy understand the New Testament aright?" As a straw will show how the wind is blowing, so this paragraph really explains the writer's antipathy to criticism. For the critical hypothesis—proceeding on the evidence that the true order in the Old Testament is not law then prophecy, but prophecy then law—of course upsets such a view of prophecy and such a system of typology as Sir R. Anderson clings to. He quarrels angrily with that mere commonplace of modern views on prophecy "that the prophetic writings which deal with the events of the captivity must be assigned to the captivity era". This theory, he holds, "is a necessary part of the rationalistic crusade against the supernatural element in Scripture". Is it?

The lawyer has his place in the cross-examination-of-witnesses style in which he deals with discrepancies in the Gospel narratives, and on which Sir R. Anderson throws not a little fresh light, and in the acute way in which he exposes a good deal of the critical perversity that enters on an inquiry with a fixed preconception as to what it is going to find, and

exhausts its power of attention upon trifles that seem to point in the direction on which the critic's mind is set. The legal acumen comes in just here, and comes in its proper place, and the dexterity with which it is used is interesting, and well fitted to check the undoubted vagaries of some critics. But that very attitude of mind is a disqualification for dealing with prophetic ideals and conceptions of revelation which involve spiritual intuition and some sense of the wide sweep of the Divine purpose.

The book is clever, but it is not clean. We are not surprised, therefore, that, as it begins in a sphere of illustration, with which happily its readers are not so intimate as its writer, it ends in an atmosphere of such pretentious sanctity as to lead him to affect knowledge of the spiritual meaning and hidden harmony of Scripture which the writers employed by Professor Cheyne and Dr. Hastings cannot pretend to. Sir Robert Anderson tells us that he lives "in a sphere which most of the writers seem to have never entered, and of the very existence of which they display no knowledge" (p. 252). In a sense in which he didn't intend his words to be understood this is happily true; in the sense in which he meant them they are the words of a spiritual arrogance which is also happily quite unique.

"We are fighting for our all," says Sir Robert Anderson near the close of the volume, and quoting the bishop's preface to his book. We make the bishop and the lawyer a present of their weapons. We should not care to use them.

DAVID PURVES.

**Communication on The Relation existing between the
Persian Biblical Edicts, the Achæmenian Inscriptions
and the Avesta.**

From Professor L. H. Mills, D.D., Oxford.

THE object of this communication is to show that the way is open between the Persian edicts of the Bible and other exilic or post-exilic elements on the one side, and the strophes of the Gāthas or the better pieces of the later but still genuine Avesta on the other, and that this road lies directly through the Iranian and Irano-Babylonian Inscriptions. The matter is one of importance, not only for the illustration of the ideas of one religion by those of another, but also for the debate on the origins of religious thought. The problems offered by the Achæmenian Inscriptions are, we may say, now practically solved, and so are those of the Avesta. The Avesta is closely allied, we hold, to those Achæmenian Inscriptions, in language, doctrine and history; while the Inscriptions themselves are acknowledged by all competent authorities to be the actual work of the men who are declared to be the authors of the Biblical Persian edicts.

Upon what grounds can we accept any such relation as is made out? Upon the ground of the identity of the principal features and ideas in the two great systems of religion, the Achæmenian and the Zarathushtrian, and the probable identity of the principal suppositions, persons, or personifications in each. Foremost of all we have that most signal event, the decipherment of the name of the chief Zarathushtrian god. The results of that event have been very far-reaching already; and we know not how far they may still be destined to extend. I refer to the decipherment of the characters which represent the name of Auramazda upon the walls and rocks of Persepolis, Behistūn, etc. We have become used to such achievements,

and we may have become insensible to the importance of this one. It formed, nevertheless, an epoch in the advancement of our knowledge of ancient times and places. What must have been the satisfaction felt by Sir Henry Rawlinson as the possibility of such an identification dawned upon him! There had been those doubtless who had surmised that the Avesta must have expressed the religion of more than a mere fragment of Iranian tribes settled somewhere to the south-east of the Caspian Sea. But here was an inquirer on the point of bringing to proof what had been at the best only fitful conjecture. The word Auramazda came out by degrees as the student toiled, and a whole new department was opened in our knowledge of the past. Seldom have more momentous scientific results depended upon the discovery of a single word. The letters of Darayavus with those of Auramazda, etc., also furnished the clue to other recurring groups recognised upon the tablets, and a throng of decipherments followed. A mass of statements were found which described the victories of Darius in defence and in invasion. And these corroborate the historians where they do not correct them.

The most obvious of the conclusions to be drawn from these exceptional facts seems for some reason to have been seldom drawn or at least to have had little practical effect. Otherwise every Bible student would have a translation of the Achæmenian sculptures by him. The great majority of Bible scholars have accepted the recorded edicts of Cyrus, Darius, Artaxerxes, etc., as in the main genuine, and no one that I have ever heard of doubts that the great Achæmenian Inscriptions were really the products of the kings whose names they bear.

These latter, together with the vase inscriptions of Cyrus, and others, fully corroborate the Biblical edicts. Even if they had not survived in our Bibles, the Inscriptions would have led us to believe that edicts similar to those now recorded in Chronicles, Ezra, etc., must have been issued. The Inscriptions of Cyrus, confirmed by those of Darius and his successors, plainly show us that the Persian government took full sovereign action in the case of large tribal movements

within its vast territory. Persia probably did not actually *originate* the idea of a return of the Jews to their ancient homes; for ideas of redemption and return ferment in the mind of all exiles. But the Persian government doubtless saw at once the policy of replacing this peculiar people, the Jews, in the central post of Syria, where they might act as scouts or as a buffer force on the high-roads toward Egypt. And this plan having been adopted, it was carried out with a strong though discreet hand. A few columns of Inscriptions make the picture stand out clearly before us. Persia moved the Jewish tribes like pawns upon the board as she so often did with other nations. And edicts were of course made use of at every turn to make her wishes known and to convey the impression of her authority. And as the policy was carried out, cities, walls and public edifices were built; and above all there was the erection of temples as the very first duty to a community after subjugation. With twenty-three nations, great or small, within the scope of Persian rule, such humane procedure alternated with annexations and invasions, wars of defence and suppressions of revolts. The continual formation, revision and renewal of treaties filled up the time and taxed the attention of the leading imperial statesmen, and called above all for the ever-wakeful consideration of the king. No wonder, we may say in passing, that the tone of these royal Inscriptions is so self-centred. Huge events which assailed the thrones of the men who wrote them were continually transpiring in every quarter of these vast regions, almost one-third of the then known world.

The Inscriptions are a bit out of the people's life. The kings themselves doubtless viewed the work with satisfaction as it progressed, and with relief when it was finished; if, indeed, they did not often and with pardonable vanity watch it progressing sentence by sentence and day by day under the chisels of their sculptors. The thought and fervour in the Inscriptions, whatever may have been their chief motive or their mistakes, make them worthy to stand beside any edicts, even those of Cyrus and the rest. Outside the Bible and the Avesta I can recall no documents of their age which

have anything like their tone—a tone which at times shows a certain wrestling in the spirit of their prayers. If one small race becomes pious under a Yahveh Elohim, why should we hesitate to recognise the fact that an Auramazda represented an analogous religious principle, if not so profound a religious fervour? Do not the terms in the Iranian-David's uttered prayer show that a religious life was widely extended in the lands which were inspired by such a name, and that it was of a strong and earnest type? The practical righteousness of the Persians, indeed, under the influence of Asha, may not have been much lower than that of Israel before the exile. What might stagger us is the immense dimensions of the territory. When we are asked to face the idea that Persian households over the length and breadth of the vast Iran really prayed like the great monarchs on the Inscriptions, we begin to hesitate. Yet I, for one, cannot see why. If a king of Persia had any faith at all, he must have confided in his deity continuously. As for Darius himself, whose new postal couriers traversing his great domain brought in reports without number from all parts, it is hard to believe that he was at heart a sceptic. He was far more likely to have had his great religion upon the brain. Even Greece had not yet begun to doubt and question. His daily vocation was to think out large problems involving political change, settlement or re-settlement, and all the while he was possessed by the idea that he ruled by right divine. And why should we doubt that many an underling was fired with similar convictions?

Israel, no doubt, had supreme advantages. Isaiah alone was worth an army. But such advantages do not make it impossible that another people, resident elsewhere, with a more extended territory, and with homes more wide apart, should have been animated by definite religious views. We have actual specimens of the tone of religion which prevailed at the very time in a part of the empire sufficiently remote both from Darius's nominal capital, Persepolis, and from his actual one, Ecbatana. The old Avesta hymns, the Gāthas, are at least as positive proof of a pious fervour in

their public as the recurring expressions in the Inscriptions are a witness to them. No one, so far as I am aware, who has informed himself on the subject has any doubt that there existed the remnants of a fervently religious people to the east of Iran or in the north-west. We need not here discuss the region too closely. And the religion which they possessed surpassed that of Darius in some notable particulars, though it was of the same general cast. No one doubts that a religion closely akin to that of the Achæmenians, as near to it, say, as Christianity is to Judaism, was spread over large portions of the empire which were kindred to the Persians in respect of race. The Aryan-Indian religion, in the peninsula of Hindostan, was also as yet an ungathered mass of elements of the same profoundly interesting character. The Avesta was worked up from a primeval Avesta-veda like the early Indian hymns. Here, then, we have the religion in its rudiments spread according to the documentary evidence over a vast part of ancient Asia. I will not say that it became very "spiritual" in India in that early period; nor do I forget that it was overgrown there by a tangled luxuriance of poetry and fable, or that it was followed by philosophical surmises of profound far-reaching force.

The objector, however, may intervene here. He may challenge the very main feature in the entire supposed analogy between the Inscriptions and the Avesta. What has become, he may ask, of the Evil Spirit upon these so urgent columns? Zarathushtra hewed out for us a distinct antithesis in his theogony. His predecessors had doubtless been slowly approaching his position as his successors rounded off his scheme. But nowhere else at such an early date as any real critic claims for these strange pieces do we find anything like such a conscious placing of the two opposed ideas. The dualism of a pre-Gâthic Avesta, now for ever lost, with that of the sister lore of the pre-Vedic Veda, showed only the usual scattered groups of antithetic elements in the rich masses of Indogermanic myth and fable; but these were there so little systematised that the good and evil elements were sometimes left combined in the same individual deity.

It is in the Avesta that we first recognise something more than that. There we have the first record of a philosophically conceived theological doctrine of a spirit of evil and a spirit of good. In the Iranian hymns with their Gāthic-Vedic metres we have in this respect a phenomenon altogether unique. If then the Inscriptions are so close akin to these hymns, where is the great Evil God, the Angra Mainyu, within their spaces? Will it do to say that he had not yet become developed? Will it do to say this, when he had been sung some centuries before in old Irano-Indian metres at Teheran, that is, at Ragha, Rages, etc., and was so sung at the very time when Darius handed his proclamation in draft to his stonecutters—sung in some early Yasna in scores, yea, in hundreds, of religious centres to the north or north-east of Darius's capital hundreds of miles away, and in metres, let me repeat it, identical with those which were then at the same moment resounding in the quasi-temples of the Punjāb?

We need not linger even for a moment over any such theory as that this marked dualism of the Avesta system had not yet been developed in Persia proper, or that it was unknown there at that date. Angra Mainyu was well known, as all concede, at least not long after the face of Behistūn was cut. And if so, then in view of the fact that he had been thought out by Zarathushtra at the very least two centuries before, and that his name was chanted at the very moment in widely separated parts of the huge empire, when the first chisels began to do their work, we should not doubt that he, Angra Mainyu, was known there too. No one surely could for a moment believe that Persepolis and Behistūn were the only places in the enormous country where the name of Angra Mainyu was not then known. That Darius Hystaspes had never heard that name is scarcely credible.

What, then, has become of it if it is absent from the Inscriptions? Was there not occasion enough for Darius to use it? We hear denunciations and imprecations at well-nigh every period. Why then does not the name of the great demon occur in these Inscriptions as it does so often in the other lore, and as that of his opponent, "Mazda," also does in these? We

might answer that question by putting another, Do we call up the name of Satan at every evil juncture in *our* Inscriptions or in *our* Edicts? But apart from that, we have also to look at the fact that there are large portions of the Avesta itself, and these full of the very works of Angra Mainyu, where his name as such never once appears;¹ and these make masses of writing many times greater in bulk than the Inscriptions of Behistūn and Persepolis put together. If this is the case with lore of that kind, may it not be so with the other? Or are we to have one judgment for a book and another for an Inscription? We have also to remember the limitations of these Inscriptions. There was little space to spare for the rounding off or multiplication of terms. And labour has also to be taken into account. It took time in those days to carve out even one letter of the kind in question, upon the face of Behistūn, by men working on scaffolds 300 feet above the plain. Skilled workmen were no more anxious then than now to get through labour in a given time, and the impatient king must have waited many a year before the whole was done, exquisite as the workmanship appears to be. Are we to suppose that Darius had space or time or means to waste in carving out the well-known name of the Evil Spirit, while Zarathushtrians could often leave the accursed syllables unsaid or scarcely said?

Darius had to deal with what Satan *did*, and his inscriptions are vocal with the imprecating words. He did not heed the name; he thundered out the *fact* at every sentence, the work of the dreaded evil god, expressed by a single word meaning "He did the lie," at times "the plotting lie". The druj act, the harmful lie of faithless stratagem, is the very first iniquity described in the ancient hymns. The druj

¹ Mainyu, of course, was Vedic also, as very nearly everything Avestic was and is; but as Vedic it was a mere shred of the idea, occurring in the sense of "evil anger," at times personified. It was Zarathushtra who brought it into its definitive and concrete shape. And yet there are chapters in the Vendidad all about the demon where it never comes. Vendidad I. is full of it; but it is not found in pretty nearly ten whole chapters after it.

demon of deceit was the embodiment of Angra Mainyu's crime, female figure as she was, and opposed by Asha, angel of the holy law. There is no demon-word in all the Avesta so common. And so is it with the Inscriptions. Everywhere we have "He lied". Need we ask for the name Angra Mainyu, when we have the chief iniquity of the Evil Spirit?

It is possible, indeed, that there may have been some peculiarity in Darius's faith which led him to keep the name less in evidence. But, in any case, we have the revolting object after all upon the Inscriptions at least constructively. Adurujiya is a denominative, "He played the lying foe," and droga (or drauga) is a form from druj. So that the Great Evil Being is constructively included in his deeds, implicitly named both in a noun and in a denominative.

L. H. MILLS.

Die Grundwahrheiten der Christlichen Religion.

Ein akademisches Publikum in sechssehn Vorlesungen vor Studierenden aller Fakultäten der Universität Berlin im Winter 1901-2 gehalten von Reinhold Seeberg. Leipzig: A. Deichert'sche Verlagsbuchhandlung Nachf. (Georg Böhme). 8vo, pp. 166. Price M.3.

Two years after the delivery of Harnack's famous lectures on *Das Wesen des Christenthums* the students of the University of Berlin listened to another course on the same theme from another of their professors—Dr. Reinhold Seeberg—the learned author of a most valuable history of dogma (*Lehrbuch der Dogmengeschichte*, 2 Bände). These theological lectures were attended by students of all faculties and were so admirably adapted to the audience as to arouse great and sustained interest. The lecturer carries his weight of learning easily; he possesses in an eminent degree the power of terse yet lucid exposition, and has the gift of a racy, often epigrammatic style. From the preface we learn that the lectures were delivered without manuscript or notes, and that their publication is due to the zealous interest of a hearer, who made a fair copy of his copious notes; this excellent report the author has revised and published under the title *The Foundation Truths of the Christian Religion*.

Dr. Seeberg's point of view is that of an orthodox Lutheran, but he is no extremist, and writes as one whose chief desire is to mediate between opposing schools of thought. His own position is on the right, though very near the centre. He has breathed the atmosphere of Berlin without becoming a disciple of Harnack; indeed, on many fundamental questions he is in general agreement with Dr. Hermann Cremer, who has published a similar series of lectures. He has, however, more in common with the Ritschlians than the greatly

esteemed Greifswald scholar, and it is easier for him to adapt his tactics to the new situation. There is a marked absence of the polemical tone, the author's aim is rather the establishment of truth, as he sees it, than the refutation of the opinions of other seekers after truth. Ritschl is mentioned once; Harnack's name never occurs. The reference to Ritschl defines the author's position and illustrates his method; he has been showing that dogma is no hindrance to advancement in religious knowledge, and he adds: "At any rate, it need not be a hindrance; if it is, the blame attaches not to dogma, but to its representatives," for too often its interpreters have been bound by the letter and have proved incapable of assimilating new ideas. But the objection is raised: "This is not the straight and royal road, it is the crooked and thorny way of artificial and forced interpretations and mental reservations". Dr. Seeberg replies that a traveller on some of these straight, modern roads soon discovers that they have windings and intricacies of their own; "on such a path a distinguished theologian like Ritschl leads his readers," in his endeavour to represent "the new as not only ancient, but primitive".

"After Harnack" it was, of course, impossible for Professor Seeberg to deliver these lectures in Berlin without joining issue with his brilliant colleague in regard to the new interpretation of the essence of Christianity. When plain speaking is necessary, there is no shrinking from it, as, *e.g.*, when the author repudiates the thought of excluding Christ Himself from the Gospel He proclaimed to men. After a statement of the "prodigious" claims of Christ, which imply that every soul is empty and poor, unhappy and incomplete, that does not share His thoughts and His life, we read: "It is not our task to justify these claims, but it is certainly not our task to explain them away. Christ was not such a mild, amiable man as to-day we often make Him. If anything is historically certain, it is that Christ regarded Himself as the Lord of the world, that He made the salvation of men to depend on Himself. He—He Himself—was the Gospel, the new glad tidings that He brought. . . . We are not here concerned with judgments of worth, but with clear historical

facts; nor is our purpose apologetic, as the word is commonly understood, though apologetics are not confined to writers whose point of view resembles ours."

The subject of Lectures I.-VII. is "The Truth of the Christian Religion," the object being to investigate the claim of Christianity to be the absolute religion. The ancient world is happily described as rich in ideas, but poor in ideals. "To-day we are still living on the ideas of the ancients, but for our ideals we are indebted almost without exception to Christianity. The ideas lay far away in the transcendent regions of metaphysics; the apex of the metaphysical pyramid was the thought of God, enwrapped in the mists of the remote Absolute, and without life or reality. But the ideals were close at hand, small and insignificant in comparison with that gigantic pyramid of ideas: true, these ideals were living and real, but they were concerned only with every-day life, whereas the soul needs a God near and ideals remote." In this respect Christianity differs from the religions of the ancient world with their deities so remote and their ideals so near; but the power which the spiritual life of a person exerts upon us depends upon his nearness, whereas the power of ideals to draw out the energies of the soul depends upon their shining upon us from a far-off region, which cannot be reached without exertion, nor without making use of the steps by which alone it is possible to climb from the depths to the heights.

Three tests are applied to Christianity in order to ascertain whether or not its claim to be the absolute religion is well founded: the tests of logic, history and adaptability to the spiritual needs of man. The questions which Dr. Seeberg sets himself to answer are: "Is Christianity logical and consistent in its thought-processes, whilst the other religions are illogical and inconsistent? Does history confirm this conclusion? Finally, does Christianity absolutely satisfy the needs of the soul?" The details of the author's replies to these questions cannot be given here, but the result of his inquiry is that the supremacy of the Christian religion is established by the appeal to reason and to history; its claim

to be the absolute religion is also amply justified, inasmuch as it does actually supply the spiritual needs of men, bestowing on them what other religions can but promise. Christianity satisfies both the passive and the active elements in human nature; the analysis of the Christian consciousness shows that the passive elements find satisfaction in yielding to the conviction of the sovereignty of God, whilst the active elements find full exercise in devotion to man's true end, which, according to Christianity, is nothing less than the kingdom of God. Faith is man's response to the revelation of the supreme authority of the Divine Will; love is man's response to the revelation of a goal which far surpasses all earthly joys. An excellent chapter expounds the true nature of faith and love: the true Christian is he who believes and loves; faith is the surrender of the soul to the Divine Will, and love is the devotion of the soul to the Divine ends which it accepts as its own.

The subject of Lectures VIII.-XVI. is "The Truths of the Christian Religion". In an earlier lecture Dr. Seeberg had already dwelt on the fact that Jesus Christ is the first historical personality who exemplifies the Christian religion, and on the fact to which the Christian consciousness testifies, *vis.*, that the words of Jesus elicit faith or absolute submission. His canon for the interpretation of the New Testament teaching on "the Person of Jesus" is "to understand the historical Jesus it is necessary to keep to the testimony of those who were the first to experience the operations of the spirit of Jesus". Studying this witness according to a principle which Harnack approves, he arrives at different results, because his survey of the facts is more comprehensive. The first generation of believers were convinced that Christ was living and active; "not only John and Paul, but also the Synoptists express this conviction, for nothing is more unhistorical than the theory that the Jesus of the Synoptic Gospels is a pious, judicious Rabbi; on the contrary His earthly life and work is, in the view of their authors, only the beginning of His work". To the objection that their words express later views, Dr. Seeberg replies that there is

a distance between our Lord's words about Himself and the words of His disciples, but it is only relative; in His discourses in the Synoptic Gospels it is "historically quite certain that Jesus described Himself as the Lord and Judge of the world, whose second coming would be in glory".

In the lecture on "The Work of Christ," the subject is approached from the side of Christian experience. The aim of the author is to arrive at such knowledge of Christ as will account for what He does; the question, therefore, is: What is Christ to the believer? Of what is the Christian conscious? "In communion with Christ our sins are most clearly perceived and most severely condemned, but at the same time we know that our sins are forgiven; believing on Him we are happy in spite of our sins". This chapter contains much that is valuable, and proves conclusively that all the New Testament writers agree in setting forth the way of the cross as the only way of redemption, but only it is incomplete and unsatisfactory because the author does not consistently carry out his own principle of faithfully adhering to the witness of those who first believed in Christ. His dread of theories of the Atonement which represent God as changeable, "now angry, now loving," and of theories which obscure the revelation on the Cross of the love of the Father, is so great that he unhistorically and unscientifically sets aside the teaching of the Epistle to the Hebrews on the ground of its apologetic tendency. There are other passages in this able and suggestive work in which the author hesitates to draw conclusions which his premises would warrant; nevertheless, these lectures are the fruit of prolonged meditation on the profoundest themes and of independent investigation of the problems recently raised by historical critics; they are especially valuable, because they keep within the lines of modern discussion, and because they show that only a more thorough study of the consciousness of Jesus and of His first disciples is needed to correct inferences which are mistaken, because they rest upon an induction which does not include all the facts.

J. G. TASKER.

Religionsgeschichtliche Vorträge.

Von D. Oscar Holtzmann. Giessen: J. Ricker; London: Williams & Norgate, 1902. 8vo, pp. iv. + 177. Price 3s. paper, 4s. bound; net.

Kurzer Handcommentar zum Alten Testament.

Herausgegeben von D. Karl Marti, etc., Die Bücher Esra und Nehemia, erklärt von Lic. Alfred Bertholet. Tübingen und Leipzig: J. C. B. Mohr (Paul Siebeck); London: Williams & Norgate, 1902. Pp. xx. + 112. Price M.2.50.

Der Alttestamentliche Unterbau des Reiches Gottes.

Von Lic. Dr. Julius Boehmer. Leipzig: J. C. Hinrichs, 1902. Pp. vi. + 236. Price M.4.50.

PROFESSOR HOLTZMANN'S *Religionsgeschichtliche Vorträge* is a series of six lectures delivered at Giessen during the winter 1901-2 for the benefit of a German sanatorium at Davos. They deal with "Israel and the Prophets," "The Jewish Law," "The Century of Jesus Christ," "Jesus Christ," "The Conquest of the World by the Church," "The Gospel and the Confessions"; in other words, they are a brief survey of the history of Revealed Religion. Our author set himself a difficult task, and has been marvellously successful; the leading points are given with a due sense of proportion, and the lectures are readable. Apparently the audience had a good general knowledge of the subject, and the printed report is intended for readers of the same class.

As a rule, Professor Holtzmann has devoted himself to the New Testament, but no apology is needed for excursions outside of his special sphere. Indeed there is a peculiar value in the judgment of a critic on a subject other than, and yet closely allied to, his own branch of study. Here,

for instance, we learn the impression made by recent criticism of the Old Testament on a competent and impartial scholar, not personally committed to particular theories. Naturally, he inclines to somewhat conservative views, *e.g.*, he accepts the substantial integrity of *Amos* and *Hosea*. Thus we have a curious reversal of what we are accustomed to in England, for in these lectures the critical position is less advanced in regard to the Old Testament than it is in regard to the New. As to the former, it agrees very largely with Driver's *Introduction*; as to the latter, the standpoint is roughly that of the *Encyclopædia Biblica*, avoiding, however, the extravagance of Schmiedel. Many details, of course, may be challenged. We doubt if Deborah appealed to the Israelites to forsake new gods. Neither is it quite certain that the Temple in its origin was free from all heathen associations; an important town like Jerusalem must have had its sanctuary long before the time of David, and numerous analogies would suggest the possibility that the new shrine may have been built on the site of a Gentile predecessor, or may in some other way have appropriated its prestige. Again, Professor Holtzmann holds that Jeremiah was entirely out of sympathy with the Deuteronomic Law published under Josiah. The relations of the prophet to this law are a difficult problem which hardly admits of so simple a solution; probably Jeremiah partly approved and partly condemned Deuteronomy. It seems, again, a little careless and misleading to speak of the Temple tax as about 1.20 marks; no doubt that is true, silver for silver, but it gives no idea of the actual value of the money as a purchasing medium.

It is interesting to note the opinion that "at the beginning of our era all the conditions were present for the formation of a world-religion from Judaism," the great hindrance, of course, being the demand of the Jews, "that every one who sought to enter into fellowship with their God, should deny his own nationality, and become a Jew". Again, in view of our author's standpoint, it is gratifying to read that, "It is a certain historical fact that Jesus healed sick persons by His word; it is a certain historical fact that,

after His death, Jesus appeared to His disciples as the Risen Lord”.

These lectures are an interesting and important exposition of the views of the school to which the author belongs. It is obviously beyond the scope of this article to attempt a general discussion of Professor Holtzmann's position. We may agree that Jesus “shares with the prophets from Amos to Jeremiah the view that true piety reveals itself less in acts of worship than in deeds of helpful love”; and that He taught that “every omission to do good is sin,” though, by the way, we may demur as to the alleged novelty of the latter doctrine; it is conspicuous in the Old Testament. But we may doubt whether the main significance of Jesus lies in such teaching, or whether it is true, as our author says it is, that “the Divine will not be found in anything extraordinary other than the human, but just in the human character of Jesus”.

Like Professor Siegfried in Nowack's *Handkommentar*, Professor Bertholet in his *Esra und Nehemia* advocates a compromise between traditional views and the extreme position of Kosters; and these two recent works fairly represent the tendency of current opinion. Our author gives a very good conspectus of the criticism of these books which might with advantage have been longer; but the author was evidently bound by the plan of the series. Something more, for instance, might have been said of Sellin's views. The analysis is, for the most part, that generally accepted. As to the nature of the various sources, the Aramaic documents are held to be genuine; the chronicler is believed to have used a work in which the memoirs of Ezra and Nehemiah had already been combined and edited. The decree of Cyrus, Ezra i. 2-4, is not genuine in its present form, but permission was actually given by him to return and build the Temple. A large number of exiles did return; and at once attempted to rebuild the Temple, but were compelled to abandon the work; and the Temple was not actually erected

till 516. Next, an unsuccessful attempt was made to rebuild the walls, an enterprise achieved later on by Nehemiah in his first visit. Then followed Ezra's mission—this is the chief departure from the traditional view, *after and not before* Nehemiah's first visit. Later still Nehemiah paid a second visit. Consequently Nehemiah was not in Jerusalem during the promulgation of the law by Ezra; and Nehemiah's name must be omitted from Nehemiah viii. 9 as a gloss, an omission also advocated by Guthe and Batten in the *Sacred Books of the Old Testament*, and by others.

It is well known that the account of the expulsion of Sanballat's son-in-law in Nehemiah xiii. 28 clashes with the corresponding section of Josephus. That historian places this event not under Nehemiah, but in the time of Alexander the Great. With most critics, our author holds that Josephus is in error; but the point deserves more attention than is given it here.

Our author's views must rank as at least as probable as those of some other leading scholars; but the study of the literature of this subject deepens the impression of the uncertainty of reconstructions of history based on obscure, fragmentary and uncertain data.

We may add that Professor Bertholet accepts the view that the Greek Esdras was not translated by a single hand; that its arrangement of the text is sometimes more original than the Hebrew; and that the Greek Esdras is the real Septuagint version of Ezra, the more exact rendering being that of Theodotion.

Philosophy and theology are handicapped by their habit of using as technical terms the ambiguous, loosely handled words of common speech. The disadvantages of this method are strikingly illustrated in the case of the phrase "Kingdom of God". For these words are an admirable popular watch-word, and every party is eager to inscribe them on its banner, and to use them in the sense which best suits its views and its interests. Moreover, the figure of kingship as applied to

God changes its significance with every vicissitude in the history of monarchical institutions. Hence Dr. Julius Boehmer renders us valuable service in tracing in his *Der Alttestamentliche Unterbau des Reiches Gottes* the significance of the title "king" in the various periods of the history of Israel, and the different senses in which it was used of Yahweh.

The following is a brief sketch of the main lines of thought in the book :—

"King," *melech*, is a divine name or title amongst the Semites generally; and the ideas chiefly connected with it are those of sheer force, authority and even cruelty, the most familiar example being the Ammonite worship of their deity as Melech, or as the Masoretic editors miswrote the word Moloch. The Israelites were always under the influence of the common Semitic views of the subject, especially in the first centuries of their settlement in Canaan—the period of the Judges. This use of *melech* was felt to clash with the religious ideas associated with the name Yahweh, and about the time of David the usage was partially dropped. The latter point is a deduction from the use of the Divine element in proper names. At the same time, Israelite thought never wholly liberated itself from the influence of heathen ideas of divine kingship, which always tended to emphasise the mere power and exaltation of God, rather than His moral attributes. At the same time, the kings with whom the Israelites of the period of the Judges were best acquainted were petty chiefs of towns and clans; and, as far as they were concerned, the title *melech* would add little to the dignity of the God of Israel. The establishment of the monarchy in Israel tended to prevent the application to Yahweh of the title "king"—the "King of Israel" was now the earthly king; but the devotion of the Israelite sovereigns to Yahweh emphasised His supremacy and His right to the attributes of a heavenly King. Moreover the Israelite kings furnished worthy features for the picture of the king Yahweh. The Israelite kings, in contrast to heathen monarchs, were not only the champions of Israel in battle, but also the helpers of the distressed, and the deliverers of the oppressed poor from the tyranny of the

nobles. Isaiah and the prophets of the eighth century revived the use of the title king for Yahweh; and introduced a new figure, the ideal Davidic king or Messiah. With the fall of the monarchy, the actual Davidic king disappeared; and the later literature dwells on the kingship of Yahweh; or, less frequently, on the ideal Davidic king; but only very occasionally, as in Psalm ii., places them side by side, and deals with the relation between them. In Psalm cx. the two are almost identified.

There are still two different, almost conflicting ideas of the Divine King; the one thinks of Him as the source of future deliverance, the other emphasises His power and dignity. As the Jews became better acquainted with great empires, they came to think of Yahweh as King of Kings. Earthly sovereigns were His viceroys.

We now read of Yahweh's kingdom, "his kingdom"; and sometimes even Gentiles are spoken of as its citizens, mostly in subordination to the Jews.

The work ends abruptly with an examination of the teaching of *Daniel* as to the king and the kingdom; there is no summing up of the general results.

It will be seen that Dr. Boehmer's conclusions are partly dependent on critical views that are by no means universally accepted, *e.g.*, the pre-exilic date of some of the Messianic passages in Isaiah, etc., and the Messianic reference of Psalms ii., xlv., lxxii., cx., etc. We doubt whether the contrast between Israelite and foreign kings is objectively true, though it may very fairly express the feelings of the poorer Israelites who looked to the king for protection alike against petty native tyrants and against foreign invaders.

Dr. Boehmer has produced a most interesting and suggestive monograph, which is not only an addition to the literature of its special subject, but also throws many side-lights on other branches of Old Testament study.

W. H. BENNETT.

The Religion of Plutarch.

A Pagan Creed of Apostolic Times. An Essay by John Oakesmith, D.Litt., M.A. London, New York and Bombay: Longmans, 1902. Price 5s.

Demetrius on Style.

The Greek Text after the Paris MS., with Introduction, Translation, Facsimiles, etc. By W. Rhys Roberts, Litt.D., Professor, etc. Cambridge: University Press, 1902. 8vo, pp. xi. + 328. Price 9s. net.

So long as classical scholarship *pur sang* flourished among us British moderns, Plutarch took a back place and was chiefly known by his pan-heroön of great men, paired off in Greek and Latin story against each other. Their immortal names and torsos garnished the lecture-room for Thucydides and Sophocles. But classical scholarship is being slowly poisoned by science and the "usefuls". Therefore we find Plutarch becoming a centre-piece of interest; not merely for his biographies, but for his ethics. He was of the veterans of the Old Guard of heathenism, *les vieux de la vieille*, who made the last stand, *pro aris et focis*, for the various cults of many centuries from Erebus and Nox down to the *lares* and *penates*. Therefore it is that Dr. John Oakesmith has given us an interesting monograph on *The Religion of Plutarch* in a compact and handy volume of 229 pages, including in his sources several of that writer's minor works with the larger essays, "Ethical" and "Historical," on which his reputation as a philosophic observer of life and character mainly depends. From all the sources open to him in the latter half of the first century A.D., Plutarch formed his own ideal of human life as it should be, and

He collects from any quarter any kind of teaching which he hopes to find useful, inculcating that ideal of conduct which he believes most likely to work out into virtue and happiness; and though his most revered teacher is Plato, the ideal of conduct which he inculcates is one which Epicurus would have wished his friend Metrodorus to appropriate and exemplify. This ideal Plutarch thought worth preservation; it is the last intelligible and practicable ideal presented to us by Paganism, and the attempts which Plutarch made to preserve it are interesting as those of a man who stood at a crisis in the world's history, and endeavoured to find in the wisdom and strength and splendour of the past a sanction for purity and goodness (p. 41).

Thus, "it is not necessary to start with the assumption that he belongs to any particular school. Philosophy is to him one of the recognised sources of religion and morality. Tradition is another source, and law or recognised custom another" (Pref., p. xix.). "It was with the hope of finding inspiration of this character that Lucretius and Cicero turned the attention of their countrymen to Greek philosophy; it was here that they wished to find an ampler and more direct sanction in reason for cultivating a life of virtue" (p. 11).

Of course they could thence derive a "sanction," but what they could not find there was an adequate stimulus. A certain statical balance of morality resulted, but no dynamic effort of beneficence or of self-denial. The tendency in Greece as well as in Rome had been ever downwards, ever towards lower standards of conduct. The Homeric poems and Hesiod give us an impression of higher moral tone than is found at the Peisistratid period. The age of the dominance of the Areiopagus in the ethico-political sphere is superior in virtue to the Pericleian epoch. The Peloponnesian war left Athens and Sparta alike demoralised. Under the Macedonian ascendancy the glut of conquest ruined what was left of Greek purity just when philosophy had attained its maximum of activity. The moral standard drops down under Alexander and his satellite generals, soon to become primaries, with a fall as from a precipice. At Rome conquest similarly paved the way to decay, but at Rome an indigenous austerity of domestic morals caused the ethical framework of society to hold out longer; until this also became penetrated with the

insidious contagion of conquest and luxury about B.C. 200. After seventy years of meretricious enjoyment achieved through the abuse of absolute dominion, the century of civil wars sets in, to close with the Battle of Actium, when "Augustus Cæsar, *divum genus*," appears on the stage of nations as a moral reformer. But then came Horace's pertinent question, "*Quid leges sine moribus vanae proficiunt?*" What about the "Prince's" private life? What about his daughter Julia, whom he made his asset or chattel in the market of dynastic ambition, his pawn to be pushed to queen—the queen of the future? And who avenged herself as the world knew how. Look on from B.C. 30 to A.D. 70. What had that Roman century to show for the supply of the desideratum of *mores*? Therefore some nobler spirits, as Plutarch, Pliny and Tacitus, resolved to do what in them lay to fill the vacuum. Plutarch added to example that reasoned theory which calls forth the volume before us.

The "sanctions of the old Roman religion" were "chiefly rational," says Dr. Oakesmith. That is so. But in a rationalistic process all depends on what premises you start with. "Chiefly utilitarian" would have been more precise; and "not unaffected by mean and sordid considerations" is indeed the author's own admission on p. 5. The motive which governed dealings with the gods was a lively sense of favours past or future. So much incense for so much material benefit in crops and markets. You could not get much inspiration of moral ideals from this source. Our author ascribes, perhaps erroneously, some controlling moral power to religion in early Rome. The true view seems to be that religion was part of the earliest institutions. No state, however rudimentary, could conceive itself without its native gods. Civic and moral conduct was required of the burgess according to the standard of morals then prevalent. Religion, ethics and law are not distinguishable in the earliest conceptions governing conduct. They hold and grow together like fibres in a sheath, to separate and develop later. Thus the notion of either controlling the other is misplaced. So far as influence on morals went, the tradi-

tional tales about the gods were the popular element, and how could these, e.g., that about Rhea Sylvia and her twins, make for virtue?

The controlling influence was not seldom the other way. For instance, the common sentiment condemned breach of faith; but this did not depend on any declaration of the Divine will against it. Being thus, however, condemned, a *deus fidius* rose into existence. The religious idea did not create or reinforce the moral, but *vice versa*.

Plutarch's view certainly rested, as stated by our author, on the joint authority of tradition, philosophy and law or custom; but of these he seems to have found in the first his strongest motive. Indeed our author notes on p. 117 that "Plutarch in this case [that of retributive justice after death] invokes the aid of Myth to carry him whither Reason refuses to go". The ancient gods had given Rome the dominion of the world, as earlier to the Macedonian hero, the accredited son of Zeus Ammon; albeit that gift was brief and died with him. That was a broad fact in the eyes of humanity, from which it was of no use to look away. That that gift of conquest was in its issue the bane of each race who received it was a fact requiring a clearer moral insight and a higher than the popular moral standard for its perception. Plutarch's greatest conceptive achievement was that he is found "going further than Aristotle," and with a more unswerving grasp of the principle even than Plato, in asserting

That the Majesty of the Divine Nature is accompanied by goodness, magnanimity, graciousness and benignity in its attitude towards mankind. We have already seen that Justice and Love are regarded by Plutarch as the most beautiful of all virtues, and those most in harmony with the Divine Nature. . . . We are fortunate, however, in possessing a special tract¹ in which the personal character of the Divine Goodness is so clearly exhibited that a modern translator . . . is able to say, "I am not aware indeed that even Christian writers . . . within the same limits of natural theology have been able to do anything better than to reaffirm his position, and perhaps amplify and illustrate his argument" (pp. 102, 103).

¹ The Tract *De sera numinis vindicta*.

Plutarch only shares with the heathen world of theosophic belief generally the practical defects of the non-recognition of any grace of God as a working factor in the soul of man. That men, whatever norm of duty they profess, invariably tend to fall below it, could not have escaped him. But no powerful enough motive force was known to arrest the decadence. The retributive power of conscience was probably, as a general law, over-estimated by Plutarch. Great crimes, if successfully achieved, as by establishing a tyranny, have not seldom the result of dulling the moral sense of the criminal. Plutarch broadly states that "their whole life is tormented and destroyed by their sense of their impiety". But here, as everywhere, if such questions are pressed home, we confront the feebleness and inadequacy of human souls to "work out their own salvation," apart from the conviction that "it is God that worketh in us both to will and to do of His good pleasure".

This is a pleasant work which Dr. Rhys Roberts has put out, on the study of prose-style among the Greeks, and its appearance so soon after his *Three Literary Letters of Dionysius* shows him to be an industrious writer. Each work may have helped the other; covering, as they do, much common ground. The plan of the two is nearly the same. But the work of Demetrius is more technical, and refines more upon shades of meaning, taxing severely at times the translator's ingenuity. A good example of success is to be found in section 276, where the Greek precept is that phrases used in description should hit off the facts (τὰ ὀνόματα προπόντως λέγειν τοῖς πράγμασιν): "for example, we may say of a man who has acted violently and unscrupulously, that 'he has elbowed his way through' (διεβιάσατο); of one who has used violence openly and recklessly that 'he has hewed his way through' (ἐξέκοψεν), 'he has swept aside obstacles' (ἐξείλεν); of one who has had recourse to guile and evasion, that 'he has wormed his way' (ἐτρύπησεν), or 'slipped through' (διέφυγεν)". For a similarly felicitous rendering

see section 164 (end), "One could sooner strike fire from your skull than laughter".

As regards the standpoint of the original, it deals with written style, and where oratory is touched upon, seems to assume the preparation with the pen. This is not so in Cicero *de Oratore*; and of that orator's own practice we have the sample of his "First Catiline," spoken on the spur of the moment. As regards Demetrius' method, it is remarkable that, where the whole subject is prose, and where indeed the opening section contradistinguishes this from the style of poetry, such a large number of examples for use should be fetched from the poets, especially the more antique poets, as Homer and Sappho. One would have expected that the forensic declamations of the Euripidean drama would have furnished a more natural repertory, if poetry were admitted at all. Another curious fact is that in estimating rhythm, quantity comes in for emphatic notice, as does the quasi-scansion of the sentence (sections 38, 39); but the force of accent in qualifying the sound of spoken words is nowhere referred to. And this fact is so in Aristotle also; on whose precept of "the pæon" in his *Rhet.*, iii., 8, the original author here founds himself. Yet accent is inherent in the rudiments of Greek utterance, and appeals to the ear in modern Athens with all its native force still.

In the "Chronological Table of Greek and Roman exponents of Style," p. 50, the rear might have been brought up by Demetrius of Alexandria, to whom indeed many critics of an older school have assigned this very treatise *περὶ ῥημ.* He was the author of *τέχνη ῥητορικὴ*, of which there are several German editions, and is mentioned by Diogenes Laërtius, v., 84.

The rendering, section 298, "They [dialogues in the Platonic style] took society by storm," a little overdoes *ἐξέπληξαν* of the original. Perhaps "they entranced" might have sufficed. In section 240, "the sailors who pipe," etc., there is no word for "sailors" in the Greek; although, as the Piræus is there described, they would doubtless form a strong element in the company at this ancient Music Hall of Athenian low life.

Perhaps the translator had in his mind Horace's "Forum Appi, differtum *nautis* cauponibus," etc. In section 10 "for the sake of Chabrias' boy" lets us down a little from the Greek, τοῦ παιδὸς εἵνεκα τοῦ Χαβρίου, where the articles seem to show a touch of restrained pathos. The law of Leptines, against which Demosthenes in the passage cited, as illustrating the "periodic" style, is there pleading, would have deprived the son of Chabrias, Ctesippus, of certain privileges voted to his father in respect of great public services. But such points are among those infinite variations of taste, on which it is hardly possible to expect a unanimous verdict; and where much is excellent, it is invidious to carp at trifles.

Of the attempts at rendering in verse the poetical snatches cited one cannot speak with equal commendation. Better far to have treated these verse extracts as prose, as their sole function here is to illustrate prose style. The beautiful lines from *Od.*, vi., 105 foll., are absolutely caricatured in an attempt at English hexameters. Take one as a sample:—

And where lovely is every one, they are all by her outshone.

—(P. 131.)

This line goes lame at best, but becomes broken-kneed by the rhyming of its two parts.

Again, on p. 141, we have

Thick as flew Trojan darts, they say,
At Aias *huge in battle towering*.

Whatever τὸν Αἴαντα τῷ παλῷ may mean (and the passage, section 147, is probably corrupt), it cannot easily fit the words italicised above. It should be noted, however, that for these renderings the editor expresses his acknowledgments to a friend (Preface, p. xi.). In the "summary" on p. 31 we find sections 287-298 referred to as "concerning figured language, *περὶ τοῦ ἐσχηματισμένου λόγου*". But in the text we find the same Greek phrase, or its analogues, rendered by "covert allusion" (pp. 197-199); but lower, *ibid.*, "a figure of language"; and again on p. 201 "covert allusion" reappears. It would have been best to have kept to one of these throughout. Probably on p. 135 καὶ εἶχεν οὕτως, at the close of a quotation in section

137 from Xen., *Anab.*, iii., 1, 31, rendered "and so it was," really was meant by Xenophon to express "and so he used to," by the force namely of the imperfect tense. Earlier, on p. 115, another passage from Xenophon has been understood and correctly rendered by the translator, but as clearly misunderstood and wrongly explained by Demetrius who quotes it (Xen., *Cyrop.*, i., 4, 21). "Unless the horsemen posted themselves at intervals and gave chase in relays," is the correct English version. But Demetrius proceeds to explain it of two lines of horsemen closing round their quarry (the wild ass), a very curious blunder, which raises the question how far the Greeks of the first century A.D. were unerring guides as to the sense of their own authors of the fourth and earlier centuries B.C.? On turning to the "notes" on the passage we find no notice taken of this.

These notes evince great care, but are rather too full of references to authors not likely to be met with by ordinary students; e.g., on p. 243 a note of four lines, illustrating the text at p. 156, l. 21, refers to Radermacher, *Rhein. Mus.*, xlviii., 625, Wilamowitz, *Hermes*, xxxiv., 629, and Norden (*Kunstprosa*, i., 143). The "Glossary" is somewhat given to explain words needlessly as being easily understood from common use; e.g., ἀθροίζειν, ἀμβλύνειν, ἄμετρος, ἀνωμαλία—all in the course of a few pages. A saving here would have given the editor more room for his Bibliography, which he seems to regret as unduly stinted. The Index of Names and Matters will be very useful to any who wish to see the view taken by Demetrius on any specific point. Dean Swift's notable definition of style, as "proper words in proper places," might have found a place somewhere among the copious illustration from English sources. It would probably agree with the "plain" style. There are a few misprints in the volume; e.g., σατύροις should be σατύρους on p. 240, l. 7, and "flour" should be "floor" on p. 171, section 219, l. 4.

HENRY HAYMAN.

Theologie und Metaphysik.

Das Verhältnis der Theologie zur modernen Erkenntnistheorie und Psychologie, von George Wobbermin, Dr. Phil., Lic. Theol., Privatdozent an der Universität Berlin. Berlin: Duncker, 1901. Pp. xii. + 291.

ONE of the more clamant needs of present-day theology is a constructive discussion of the bearing upon faith of the problems raised by recent mental science. The negative conceptions on this whole subject expounded by the extremer followers of Ritschl had the unfailing attraction of novelty; but they were bound sooner or later to give way before the invariable conviction that, to think to any purpose, a man must think with the whole of his mind. The unity of thought may be a barren truism, but at least it is true. Apart from its intrinsic ability, therefore, this book by Wobbermin is interesting from the tendency of which it is an early symptom, to bring back theology into vital contact with the metaphysical discussions of the day. The Reformation, as he wisely reminds us, led men to ban, not philosophy as such, but only the traditional Aristotelianism, which had never given personality its rights. Kant is the philosopher of Protestantism just because he vindicated the supreme worth of personal life. There is no essential discord between theology and metaphysics; on the contrary, for the exposition and scientific elaboration of the contents of Christian faith the assistance of philosophical disciplines will always be indispensable.

The mark of modern philosophy is its dependence on the theory of knowledge, and in Wobbermin's eyes it is specially to Ritschl's credit that he insisted on the theologian's being consciously guided in his argument by a definite epistemology. Now there are certain views of the nature and trustworthiness

of human cognition which are utterly incompatible with faith in Christ, and force a defensive attitude upon theology. The system belonging to this class with which Wobbermin mainly deals is that of the late Avenarius of Zürich, known by the repulsive name of Empiriocriticism. We shall probably hear more of Avenarius as time goes on. His conclusions figure prominently in the pages of Mr. Taylor's remarkable book, *The Problem of Conduct*. He furnishes the latter, indeed, with his regulative conception of a "pure" experience, *i.e.*, the conception of a system of knowledge in which every term of the contents of that system should be itself "under exactly specified conditions matter of direct experience". But, as may be guessed, Avenarius is not a lucid writer. Wobbermin compares the difficulty of following his train of argument to the toils of Gnostic study. But through the haze one thing is clear—his teaching is in deadly opposition to all Christian theology, inasmuch as by its epistemological principles it excludes the very possibility of metaphysical affirmation in every shape and form.

To this Wobbermin opposes the unambiguous statement, "without metaphysic theology is impossible"; while theology is for the Christian thinker inevitable. Not that he desires metaphysic of the *a priori* order: Ritschl gave *that* its death-blow. Metaphysic, rather, is to be defined as reflection on that which is transcendent or beyond experience, but reflection based upon the knowledge which experience yields. Our author even advances to the position that a Christology which on principle eschews metaphysic can never attain to more than merely historical assertions about the earthly Jesus. The true alternative to "religious" is not "metaphysical," as Schultz and Ritschl so often assume, but "intellectual". Kaftan has had the courage to break away definitely from this narrow and mistaken path, for in his *Dogmatik* he restores the conception of the Absolute to its primary place in the notion of God, and unequivocally proclaims the Divinity of Christ as his supreme principle in setting forth the topic of our Lord's person. Kaftan urges, and is followed with eager conviction by Wobbermin, that the mere affirmation

of Christ's *ideal* pre-existence is insufficient ; some *real* pre-existence in God must be predicated of the Saviour if He is to be distinguished from the saved. In all these points, we may conclude, the believer as he reflects on the contents of his own faith is bound to pass, like Kaftan and unlike Ritschl, beyond and above historical judgments to assertions of a genuinely metaphysical kind. All this is significant of much : it may be that the backward swing of the pendulum has begun.

Now we must return to Avenarius. His system threatens the existence of theology just because, in a singularly persuasive and resolute fashion, it argues that metaphysic of every kind is illegitimate. While resembling materialism and positivism in certain features, it is far more strongly fortified than either by a coherent theory of knowledge. We have nothing to do with the trans-subjective, it tells us: the very contrast between trans-subjective and intra-conscious is absurd, and must be done away. The self has been given a fictitious importance in former explanations of knowledge; experience must be looked at impersonally, for the notion of an "inner" world of feeling and perception is an afterthought altogether, and a false one at that. We cannot enter further into the bewildering conclusions of this ingenious thinker, who leaves Hume far behind in the completeness with which he explains the self out of existence, but who unfortunately does not possess Hume's gift for writing in the language of the common people. It takes fifty pages of industrious exposition on Wobbermin's part to make the elements of Empiriocriticism even reasonably clear, not to say convincing.

After exposition comes controversy. This system, Wobbermin declares, is a revival at once of materialism and scepticism in a new garb. One fatal objection to its adequacy is its suppression of all the facts of feeling and volition. The distinction between the immanent and the transcendent is latent in experience as such in the contrast between the directly given excitations of feeling and will and the indirectly given ideas of the environment. Wobbermin puts

his whole strength into this argument, and it is a notable and successful piece of work. He has something conclusive to say, likewise, about the extraordinarily and perversely circuitous way in which Avenarius explains our belief in "inner" experience, and finds a parallel tendency in some of the younger historians of the Ritschlian school to ignore the experience of the believer, and build everything on history.

The third and longest part of the book is occupied with an independent discussion of the fundamental problems of metaphysic, and their bearing upon theology. Much space is given to the two great questions of the reality of the Ego, and the nature of causality. The pages which deal with the real existence of the Self afford a vivid picture of the whirlpool of fiercely contending metaphysical views with which German thought to-day is seething. There is food for thought in the statement (p. 150) that the permanent reality of the Self is denied by the great majority of modern representatives of scientific philosophy. The crucial importance of the subject for Christianity is brought out with masterly power in a brief statement on immortality and the personality of God. The pages devoted to causality are admirable reading. We are made to see how science must content itself with taking the causal relation as meaning what may be called mathematical equivalence, and how, with equal justice, metaphysic and theology must claim to find in it a deeper import. Wobbermin has something fresh to say even about the freedom of the will. He does a real service in distinguishing clearly between the philosophical problem (is man the master or the victim of his impulses?) and the theological (can man work out his own salvation?), and illustrates the consequences of confusing them by some interesting examples. He pays some attention to the theory—usually associated with the name of Münsterberg—that volition is really nothing more than the reflex feeling of innervation, and passes some acute criticisms upon the difficulties it cannot but create. The testimony of consciousness, he sums up, is given unmistakably for the reality of moral freedom, and the contrary view rests upon a failure rightly to interrogate ordinary

thought and feeling. He might have gone further and asked why, on the principles of evolution, this consciousness of freedom should have come to be, if it is wholly misleading and false. For evolution seems to teach that nothing is made in vain.

This may not be a book of epoch-making importance, but it is thoroughly competent and deeply instructive, and the breath of original thought blows freshly through its pages. It should certainly have had a closing chapter to bring its results together. In its present form it breaks off too abruptly. Some may think the kind of Apologetic which it contains utterly fruitless, and it is, perhaps, true that such discussions would not convert any one to Christianity. But they may help to remove preliminary misconceptions of a theoretical character, and to illustrate the possibility of combining a love of science and ordered knowledge with warm religious faith. This is a minor service to belief and piety, but a necessary one.

H. R. MACKINTOSH.

Die Anschauung Augustins über Christi Person und Werk.

*Unter Berücksichtigung ihrer verschiedenen Entwicklungsstufen
und ihrer dogmengeschichtlichen Stellung. Dargestellt und
beurtheilt von Lic. theol. Otto Scheel, Privat-Dozent an der
Universität Kiel. Tübingen und Leipzig : J. C. B. Mohr,
1901. Pp. 474 Price 11s.*

Die christliche Lehre von der Gnade.

*Apologie des biblischen Christentums, insbesondere gegenüber der
Ritschlschen Rechtfertigungslehre. Von Lic. Dr. August
Dieckmann, Pfarrer in Rodheim vor der Höhe. Berlin :
C. A. Schwetschke und Sohn, 1901. Pp. 421. Price 8s.*

THE books above named are not unrelated in subject, but differ in theological standpoint, as also in the fact that one is a historical monograph, and the other a doctrinal discussion, with a flavour of contemporary polemics. The treatise on Augustine's view of the Person and Work of Christ is in the main Ritschlian in its sympathies, though dissent is freely expressed at times from authorities like Harnack. That on the Christian Doctrine of Grace is professedly a Biblical study, and is written from the Jena "liberal" standpoint, with strong hostility to Ritschl. Thus divergent in tendency, the books are again alike in the extent, elaboration and ponderosity with which they discuss their respective themes. It is a serious matter to handle, not to say read them. They are typical examples of the painful conscientiousness with which the German sets himself to work through a chosen subject. Whether the results entirely justify the enormous labour bestowed on them is another question.

The author of the first of the two works is a privat-dozent of the University of Kiel, a licentiate of theology, Otto Scheel.

He devotes himself to the theology of Augustine; not, however, to Augustine's theology as a whole, but to that particular branch of it which relates to the Person and Work of Christ. Augustine has sometimes been adduced in contradiction of the thesis that early Church dogma is a fusion of Christian elements with Greek philosophic thought. His theology, it has been argued, is, in its antecedents, Latin, not Greek; while its most distinctive features are an original creation from his own experience. Our author is of a different opinion. He goes considerably beyond Harnack in his view of the Greek influence in the theology of Augustine, and ranks that father much lower in respect of originality than it is customary to do. His special inspiration, if we may judge from frequent allusions, has been the article on Augustine by Professor Loofs in vol. ii. of the new *Real-Encyclopädie*. In the line of that sketch, he aims at showing that the dependence of Augustine on Neo-Platonism, and on the Greek mode of thought, is much stronger than has hitherto been conceived, especially in the department of soteriology; and, further, that the originality of Augustine has been much exaggerated. He divides Augustine's career into its different stages, and carefully traces the development of his ideas, first as to the Person, then as to the Work of Christ, in the period preceding his conversion (Manichæan days up to his adhesion to Neo-Platonism), in his Neo-Platonic period till 391, in the time of his presbyterate, 391 till 395, finally, and chiefly, in the period of his maturity. The exposition, as already hinted, is most carefully done. The author has bestowed immense pains on the writings of Augustine, and has allowed little to escape him that bears upon his subject. His style is clear, exact and scholarly. Whether one agrees with the conclusions of his work or not, therefore, it is impossible to deny to it the praise of thoroughness. No one engaged in the study of Augustine can fail to find in it valuable help, if only in the material it brings conveniently together. Many of the passages adduced in illustration of Augustine's views, as those on the redeeming value of Christ's death, are quite fresh.

It is nevertheless difficult to resist the impression that, with all his painstakingness, the author overdrives his argument. It is of course denied by no one that there is development in the theological views of Augustine. That lies upon the surface, and is confessed by Augustine himself. There is no doubt, either, that this father, in his transition stage, was powerfully attracted by Platonism, and that his earliest (pre-baptismal) writings bear a strongly Platonist cast. Neither did he, at any period in his career, repudiate what he conceived to be the philosophic truth in Platonism. But it may be seriously questioned whether, after the first few years, there was that amount of development in Augustine's Christological, or even in his soteriological, views which makes it necessary formally to sever his career into so many stages, and to treat of each separately, and at so great length. The author himself admits, when he comes to sum up, that the germ of everything further was already contained in the Christology which Augustine had elaborated by 391, and that no principal changes are afterwards discernible (p. 460). There is more justification for speaking of growth in the view of Christ's work, but by no means to the extent that Scheel alleges. To speak of a "Pelagianising" tendency even in Augustine's earliest period (p. 69) is unwarranted, and, on psychological grounds, nearly inconceivable. It is only fair, however, that the author's own conception of the successive stages should be stated. In his first stage, from his conversion to the presbyterate, Augustine was, on Scheel's view (following Loofs), a Christian more in disposition than in insight, though higher elements were already present (p. 78). The period of the presbyterate was a transition one. The Christology is richer, but lacks unity and harmony (p. 145). There is a wavering between the Alexandrian theology and the western tradition (p. 147). On redemption, alongside of a thoroughly Neo-Platonic series of thoughts, representations are found which either were not met with at all, or were only faintly indicated, in the preceding period. In particular, whereas earlier the stress was laid on the Incarnation as the means

of redemption, the emphasis is now put on the death of Christ (p. 148). "The long process of development from pure Neo-Platonism to an ecclesiastical Christianity qualified by Neo-Platonism is clearly mirrored in the writings coming from these years" (p. 149). The period of Augustine's maturity is treated at most length. It is declared to show specially the influence of Ambrose and of the Athanasian School on his Christology (see below), and in the doctrine of redemption a development of the idea of penal substitution in imperfect combination with a doctrine of ransom (p. 344). Scheel, however, has himself shown how strongly the substitutionary idea was developed in the earlier period (pp. 116 ff.). The point in which the author is specially at variance with Harnack and others is as to the justice done by Augustine to the humanity of Jesus. Harnack (rightly, as we think) takes the view that Augustine's chief interest was in the humanity (or human soul) of Jesus; but this Scheel, for a dogmatic reason stated below, stoutly contests (pp. 146, 227, 251, 273, 467, etc.).

The following remarks may be offered in criticism of the author's main contentions:—

First, and generally, it is not the fairest course to Augustine to study his theological development in the light of either his Christology or his soteriology. It is not, after all, in these departments, but in the doctrines of sin and grace, that his peculiar contribution to theology lies. When our author speaks of "grace" in Augustine, he has in view the redemptive work of Christ; but it was not given to Augustine or his age peculiarly to investigate that doctrine. It is a defect of the book that the distinctively Augustinian view of grace is hardly touched on in its pages at all. Even, therefore, if it is granted that there is nothing specially original in Augustine's Trinitarian and Christological positions—that in these he is largely dependent on Nicæa, on Athanasius, on Ambrose—that, moreover, he had not clearly thought out a theory of Christ's atonement (which is really the case)—this does not detract from his originality and importance in the region which is especially his own.

Second, the alleged "Neo-Platonism" of Augustine needs a good deal of qualification. Augustine acknowledges his (pre-conversion) debt to "Platonists," and we may conclude from what he states (*Conf.*, vii., 9, etc.) that among the Platonic writings which influenced him were some of the school of Plotinus. The defects of this type of teaching, however, were early apparent to him, and it is only by straining that the distinctive tenets of Neo-Platonism can be read into his later doctrine. Scheel goes beyond Harnack in his insistence on this (pp. 36, 251, 273, etc.). In one early passage the word "intellectus" is applied by Augustine to the Logos or Son (p. 35); this, however, is a slender basis for taking over the Neo-Platonic doctrine of the *voûs* into the theology of Augustine, especially when the admission has to be made of the earliest period—"the Son is from God, but is no emanation of God" (p. 38). Other alleged resemblances belong, not peculiarly to Neo-Platonism, but to the general Platonic idealism.

Third, it becomes early apparent that the real ground of Scheel's objection to the Augustinian Christology—one which affects the whole theology of the ancient Church, if not the Scripture as well—is that it finds the principle of personality in Christ, not in His humanity as such, but in His Divine subsistence as Son of God. His treatise is a tacit polemic throughout against what is called the "two-nature" doctrine. The constantly recurring complaint in the work is that the personality of Christ is not derived from the humanity of Christ; that its root is sought in the Divine (pp. 146, 234, 253, 274, 466, etc.). In the Person of the God-man, the Logos is the "hegemonistic" principle (p. 234). This is taken to mean logically *docetism* (p. 97). The objection applies equally, however, to *every* view which affirms a personal pre-existence of the Son in the Godhead. The position, therefore, is not one bound up peculiarly with Greek philosophy, still less with "Neo-Platonism". It has its ground in the facts of Christ's own historical manifestation, and in the Apostolic teaching.

Fourth, it is a drawback of the book that, while criticising
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Augustine's doctrine, the author does not make clear constructively what is *his own view* of the Person of Christ. It can only be inferred by contrast that he holds a dynamical view, which does not rise to the acknowledgment of a proper divinity of the Saviour's Person.

Turning now to the treatise by the other licentiate—this time a preacher—Dr. A. Dieckmann, we find ourselves in a somewhat different atmosphere. The work is on the Christian Doctrine of Grace, and professes to be an apology for Biblical Christianity, in special opposition to the Ritschlian doctrine of justification. It is dedicated to the members of the Jena Faculty, Hilgenfeld, Nippold, Seyerlen and Siegfried, and represents the "liberal" standpoint of such a teacher as the late Professor Lipsius. In its manner it has many of the marks of this school, *e.g.*, in its fondness for using Biblical forms and phrases, into which a new meaning is imported, and in a certain pietism of expression which is apt to mislead the reader as to the author's personal position. Thus in the Preface we have the expression of the hope that the reader will find himself truly led to "green pastures" and "fresh waters"; and the work generally is steeped in Scriptural quotations, among which free use is made of the Johannine sayings. The style is less clear than that of the former work. The author starts with the demand of the age for unity in thought and in our view of the world; then, finding that theology is at present in a state far removed from that ideal, he proposes a remedy in a closer alliance with science and criticism. This brings him into conflict with Ritschl, whose positions, in the course of the work, are sharply criticised. His general point of view may be seen from the following: "The doctrine of grace is called upon to resolve the unhappy dualism between revelation and history, dogmatics and ethics, religion and morality, faith and love, justification and sanctification, law and grace, Christ's high-priestly and prophetic offices—a dualism which exercises a powerful influence on preaching, on the instruction of youth,

and on the care of souls, and endangers and makes difficult alike the unity of our view of the world and of life, and the sincerity of our personal Christianity" (p. xii). "Dogmatic cannot help, if it would attain its aim in right doctrine, maintaining the closest touch with the noble work of scientific investigation of the Bible, therefore with criticism. . . . The newer investigation, so far as it is unprejudiced in its exercise, has brought to light in the domain of exegesis and of Biblical theology a multitude of conceptions which show that the time has come when the central Protestant dogma of justification through grace and faith, in its orthodox form, must undergo a revision, and receive an illumination which corresponds with the results of Biblical Theology" (pp. 6, 7).

The doctrine of Divine grace is accordingly considered by our author with much particularity under such main headings as "The Central Significance of Grace in the Kingdom of God" (pp. 29-128), "Faith as the Correlate of Grace" (pp. 129-216), "Sin in the Light of Grace" (pp. 217-284), "Redemption through the Grace of God in Jesus Christ" (pp. 285-421). The total impression produced by an examination of the leading sections is that the author has not much that is either very profound or very new to tell us, and that what he has to say might with great advantage have been compressed into a fourth or fifth part of the space it occupies. The hope awakened that the newer results of exegesis and Biblical theology were to yield some revolutionary construction of old doctrines is disappointed. The old theology, indeed, is got rid of, but what is put in its place is likewise old as the hills, and in no sense a product of new exegetical discovery. It is no new view, *e.g.*, though it might be difficult for any exegesis, new or old, to establish it as Scriptural, which regards justification as "the Divine recognition of that religious and moral disposition which corresponds to grace, and takes up uniformly the right attitude to grace, consequently the pious disposition given in faith" (p. 306). Nor is it novel, under the heading of "The Need of Expiation (*Sühne*) for Sin," to be told that "for God the disposition to

be reconciled to the sinner is at all times (*allezeit*) grounded in His nature, and there is needed nothing else to satisfy Him and turn His wrath into love, no other expiation, than that the enemy on his side should again strive to become the friend of God" (p. 320). Four hundred pages are too much to bring out results like these. It is right, on the other hand, to say that incidentally there are many just observations and acute criticisms of opponents in the book.

JAMES ORR.

The Church and the Ministry in the Early Centuries.

The Eighteenth Series of the Cunningham Lectures. By Thomas M. Lindsay, D.D., Principal of the Glasgow College of the United Free Church of Scotland. London: Hodder & Stoughton, 1902. 8vo, pp. xxii. + 398. Price 10s. 6d.

THE subject selected by Dr. Lindsay is one appropriate to the times and in entire harmony with the purpose of the Cunningham Lectureship. The question of the Church, what it is and what its ministry was intended to be, has again become one of the most urgent questions of the day. The ecclesiastical movements of the nineteenth century and the developments of these in the present time have given a new importance to that question; while the methods of historical study now prevalent have led scholars to look at it from new points of view and to re-open old discussions with a new purpose. The literature of the subject has been growing. Important contributions to it have been made by men like Sohm, Harnack, Dobschütz, Loening, Réville and others abroad, and Gwatkin, Hatch, Hort, Gore, Moberly and others at home. The question, however, is far from being exhausted. There is ample room for further inquiry, for the presentation of other aspects of the subject, and for the continued investigation of certain particular points of the general theme. Above all, there is need of a fresh examination of the High Church doctrine on the subject, which has been so ably and so sedulously pressed on the attention of the religious public of late. Dr. Lindsay has discerned the signs of the times, and has wisely taken advantage of the opportunity. His book is an important contribution to the discussion. It gives an admirable summary of opinion, a careful review of the present drift of thought, a critical estimate of the positions affirmed by the representative

writers. But it does much more than that. It treats the whole question in a thoroughly fresh and independent way, throwing upon it the light gathered not only from lengthened study, but from observations made in the course of journeys through Eastern mission fields in which young Christian communities were seen in conditions like those of the primitive Christian Churches. It is also written throughout in a clear, pointed, vivacious style which adds much to its attractiveness.

In his Preface Dr. Lindsay lays down three general principles, which are found underlying his whole treatment of the case in hand. In stating these principles he also carefully explains in what sense and to what effect he holds them. First he tells us that he believes devoutly that there is a visible Catholic Church of Christ. This Church consists, in his view, of "all those throughout the world who visibly worship the same God and Father, profess their faith in the same Saviour, and are taught by the same Holy Spirit". It is not dependent for its Catholicity, therefore, on external form or constitution, nor is there anything in the New Testament to warrant us to assert that its Catholicity "must find visible expression in a uniformity of organisation, of ritual of worship, or even of formulated creed". Further, this Church has a real historical continuity, but that continuity has its basis in the "succession of the generations of faithful followers" of Christ, not in "any one method of selecting and setting apart office-bearers who rule in the Church". This is well put, and is all in the line of the great creeds of the Reformation.

In the second place Dr. Lindsay declares his belief that there must be a valid ministry, and that the Church has an "authority which is a direct gift from God". But he does not admit that it follows from this that the authority of the Church must be regarded as deposited in "a class or caste of superior office-bearers endowed with a grace and therefore with a power 'specific, exclusive and efficient,' and that it cannot be delegated to the ministry by the Christian people". This again is a frank and definite statement, and one that

can be abundantly justified, as it seems to us, by the New Testament. It gives a view of "ministerial character" which we judge to be entirely in accordance not only with the spirit of the New Testament, but with statements made by the Apostolic writers with reference to particular cases. And here Dr. Lindsay very appropriately puts his hand on the fallacy of the supposition that an authority which in one way is from *above* may not be in another sense from *below*. In other words, an authority is not less a Divine authority, an authority from above, if it has its source in the membership of the Christian people possessed by the presence of Christ and guided by His indwelling Spirit, than if it came from a fountain of grace and power supposed to reside in the earthly head of the Church or in certain superior and specially consecrated officials.

In the third place he expresses his conviction that "analogies in organisation illustrative of the life of the primitive Christian communities can be more easily and more safely found on the mission fields of our common Christianity than among the details of the organised life of the long-established Churches of Christian Europe". This again is a valid position to which no exception need be taken. It expresses indeed a principle which may be fruitful in results. Good use is made of it here. In some cases it is applied in a very happy way. But it is perhaps too much in evidence. As we follow the argument of the book the feeling grows upon us that more is made of this principle than can be fairly allowed it. When it is brought in to settle the differences between Sohm and Loening on the question of the prophets in the New Testament Church, to put Harnack right in his mistakes about ecclesiastical organisation, and to do a good many things of a like kind, it threatens to become too much of a universal specific.

Of the three principles thus stated at the outset the third stands obviously on a different platform from the first two. That is the expression of a certain method. These belong to the heart of the question. Dr. Lindsay speaks of them as presuppositions, assumptions or postulates, and no doubt

introduced as they are by him they have that character. But the first two may equally well be dealt with as conclusions. The result of a careful study of the New Testament in the methods of historical and critical exegesis is, as we understand it, just what Dr. Lindsay presents as presupposition or postulate. That is the idea of a Church which is one, visible and Catholic, but which has the principle of its unity and catholicity in what is spiritual, not in what is formal or external; and the idea of an orderly ministry which is of God, but which is evolved from the general priesthood of the Christian people.

In the New Testament conception of the *ἐκκλησία* or Church Dr. Lindsay finds these four fundamental ideas—a *fellowship*, a *unity*, a *visible community*, an *authority*, a *sacerdotal society*. These ideas he illustrates very suitably by the analogies of the Hebrew assembly of the congregation of Israel and the sovereign assembly of the free Greek city-state. In dealing with this he gives a full classification and analysis of the various uses of the word "Church" in the New Testament, following mainly Hort's enumeration, and shows at the same time how the word can be used to denote Christian bodies differing in size "from the sum total of all the Christian communities on earth down to the tiny congregation which met in the house of Philemon". The reason is that the unity of the Church is the oneness of an "ideal reality" which can be present in many places at the same time. A vivid picture is next given of a Christian Church in the Apostolic times—how simple everything was; how like to the house-churches of the Reformation era or the house-conventicles of the Scotch Covenanters these primitive assemblies of the Christian people must have been; how naturally there would rise different kinds of meetings—for edification by prayer and exhortation, for thanksgiving and for business; how obviously independent and self-governing these first Churches were, as the Pauline Epistles abundantly show. The pages in which these things are described are among the liveliest and most interesting in the book.

In approaching the question of Church organisation Dr.

Lindsay very properly calls attention to the fact that our Lord Himself made it plain that leadership in His Church was to be for the purpose of service, and that from the beginning there were two separate and distinct kinds of ministry—the “ministry of the Word” and the “ministry of tables” as they are called in the narrative in which we get the first clear indication of the organisation of a local Church (Acts vi. 2). The nature and objects of the *prophetic* ministry are carefully expounded; its threefold order, as embracing Apostles, Prophets and Teachers, is explained; and the existence of this triple ministry is traced throughout the first two centuries. Here, of course, the special functions of these three classes have to be investigated. The question as to what the Teachers distinctively were is somewhat briefly disposed of. More justice is done to the questions relating to the Apostles and the Prophets. With regard to the latter, Dr. Lindsay's conclusion is that they belonged to every Christian community; that they were not office-bearers; that they had a special place in the restoration of the lapsed; and that, though evangelistic effort was not their proper function, they sometimes wandered from one community to another. The *missionary* character of the Apostles, on the other hand is clearly brought out; the measure and grounds of their authority are well stated; and an interesting account is given of the various kinds of work to which they would have to address themselves in their evangelistic service. The questions of the essential idea of the Apostolate, the wider and the more specific applications of the term *Apostle*, and the qualifications of an Apostle, are also carefully considered. Here most will agree, as it seems to us, with Lightfoot rather than with our author on the subject of the distinguishing characteristics of an Apostle. Dr. Lindsay would narrow these down to the one idea of the man who “had given himself, and that for life, to be a missionary, preaching the gospel of the kingdom to those who did not know it”. In dealing with the extended sense of the term *Apostle* he is disposed, on the other hand, to take too large a view, including among those called “Apostles” in the New Testament

men like Apollos and Timothy, whose claims to the name are very doubtful.

There is a very good investigation of the origin and application of the various names given to office-bearers in early Christian literature. As to the *episcopos* or *bishop*, the term is shown to be the designation of the kind of work done, not the name of an office. The term *presbyter*, *elder*, on the other hand, was the title of an office, taken from existing Jewish usage, but covering functions different from those associated with the Jewish office. The views of Harnack, Sohm and Weizsäcker on the relation of the *bishop* to the *presbyter* are acutely criticised. It is pointed out among other things that in order to make good the position that presbyters and bishops were distinct from the first, Harnack has to brand as unhistorical the important statement in Acts xiv. 23, to take very considerable liberty with the theory of interpolation, and to refer certain documents to a late date—the Epistle of James, *e.g.*, to A.D. 120-140, the Pastoral Epistles, or the relative sections of these letters, to about A.D. 130, etc. This whole question is fully gone into, and ample reason is shown for holding with Lightfoot and the older scholars that *presbyter* and *bishop* were practically interchangeable terms, the difference between them being only that the former was the title of office while the latter expressed the *work* which the presbyter did.

Another important and eminently satisfactory section of the general argument of the book is that which traces, by reference to the literature of the periods, the process of change which set in with regard to the form and the idea of the ministry, the way in which the prophetic ministry declined to its fall, the introduction of the conception of the ministry as a priesthood, and the effect which the State-religion of Rome had on the organisation of the Church. In this connexion Dr. Lindsay's explanation of the way in which the threefold ministry as now understood came in deserves notice. He bids us bear in mind the fact that "at the close of the first century every local Church had at its head a college or senate or session of rulers, who were called

by the technical name of elders, and were also known by names which indicated the kind of work they had to do—pastors, overseers (*ἐπίσκοποι*)". This, he points out, was the ministry of *oversight*. Then each congregation had also attached to it another body of men whose part it was to give subordinate service. These were the *deacons*. Whether these formed part of the college of elders or were formed into a college of their own, he thinks is a question difficult to answer. But "the change made consisted," as he understands it, "in placing at the head of this college of rulers one man, who was commonly called either the pastor or the bishop, the latter name being the more usual, and apparently the technical designation. The ministry of each congregation or local Church instead of being, as it had been, twofold—of elders and deacons—became threefold—of pastors or bishops, elders and deacons. This was the introduction of what is called the threefold ministry."

There are many other discussions which raise interesting questions and on which one might say much. There is, for example, the treatment given to the views of Bishop Gore and Professor Moberly. These are candidly and effectively dealt with. Yet there remains much to be said on the very abstract notion of the Church which is at the basis of the whole conception of the ministry held by these able writers, the notion of the Church as an entity that somehow is prior to the particular Churches or regularly, divinely constituted societies of believers and worshippers. But enough has been said to indicate the value and interest of Dr. Lindsay's contribution to the discussion of a very living question of the day, and to give some idea of the scientific method of the book and the writer's breadth of view.

S. D. F. SALMOND.

The Book of Jubilees ; or, The Little Genesis. Translated from the Editor's Ethiopic Text, and edited, with Introduction, Notes and Indices, by R. H. CHARLES, D.D., Professor of Biblical Greek, Trinity College, Dublin. London: Adam & Charles Black, 1902. 8vo, pp. lxxxix. + 275. Price 15s. net.

PROFESSOR CHARLES has already done much for this curious *Book of Jubilees*. In the *Jewish Quarterly Review* for the years 1893-1895 he published a translation of the work from two Ethiopic MSS. which had never before been collated. And in 1895 he also gave us his *Ethiopic Version*, an edition based on the only four MSS. hitherto known, and compared throughout with the Massoretic and Samaritan texts and the Greek, Syriac, Vulgate and Ethiopic versions of the Pentateuch. Now he gives us an edition with a translation, a full commentary, an admirable introduction and useful indices, which embodies the ripest results of his studies.

Much work has been expended on the preparation of this edition, and the book is worth it. For, apart from the interest attaching to the *Book of Jubilees* as the oldest commentary in the world on Genesis, it is important for the light it sheds on Jewish beliefs, on the form of the Hebrew text and on the ideas of the New Testament. It is about half a century since the book was discovered in its complete form in the *Ethiopic Version*. During that period the literature of which it forms a part has attained a value which it never had before, and this late addition to that literature has attracted the attention of a succession of scholars, among whom the great Dillmann still remains *facile princeps*. Professor Charles now supplements all that has been hitherto done, and provides us with the best edition which a scholarly use of all the materials at present available can produce.

The introduction gives us a mass of information on the subject of the names of the book, the MSS., the editions and

translations, the Greek, Ethiopic, Latin and Syriac versions, the textual affinities of the book, the *lacunæ* in our text, the poetical element in the treatise, its authorship, date, object, doctrine, etc. Proof is offered that the Ethiopic and Latin versions are translations from the Greek, and that the Greek itself is a translation not from Aramaic but from Hebrew. The evidence for these positions is convincingly put, and the same may be said of the argument for the unity of the book, in the sense that it was the work of one author but based on earlier books and traditions. The idea of its being the product of Essene thought is not favoured by Professor Charles. He takes it to be the composition of a Pharisee.

In one important respect Professor Charles has changed his point of view. Formerly he accepted the traditional opinion that the book belonged to the first century of the Christian era. He now assigns it to an earlier period—between the year of the accession of Hyrcanus to the High-priesthood (B.C. 135) and his breach with the Pharisees some years before his death (B.C. 105). The evidence for this date is described by the author as “so plentiful and powerful when apprehended that no room is left for reasonable doubt”. This is perhaps pitching the note too high. But it must be admitted that the particulars, as put in section 17, while in some instances of doubtful value, when taken together make a strong case. The occurrence of the title “priest of the Most High God,” the approval of the Maccabean pontificate by the Pharisaic writer, the laws specially referred to and accentuated, the death penalty for profanation of the Sabbath and for intermarriage with the heathen, the assured spirit of triumph anticipating a world-wide dominion, the intense hatred of Judah towards the Philistines reflected in the book—these are among the considerations which, it is argued, put the earlier date almost beyond question. That date, at the same time, is held by Professor Charles to have the additional advantage of giving a more satisfactory interpretation of the text than is possible with the later date.

Another matter of which a good deal is made is the discovery, as Professor Charles affirms it to be, of a poetical

element of considerable extent in the book. Of this we have some doubt, especially as it is applied to emendation of the text. The thing which we chiefly question, indeed, is the large use of conjectural alteration of the text all through the book. Many of the cases are far from convincing. But there is an excellent summary of the ideas of the book, its angelology, its demonology, its eschatology, its views of the Messiah, the Priesthood, the Law, and the notes are both ample and informing. The author's general view of the book is also of interest. He takes the writer's aim to be to "do for Genesis what the Chronicler had done for Samuel and Kings," recasting the history so as to glorify the patriarchs and exhibit the Law as having been strictly observed by them. The book, therefore, will represent the Midrashic process in an extreme form. It is, as Professor Charles expresses it, "the most advanced pre-Christian representative of the Midrashic tendency which had already been at work in the Old Testament Chronicles". The volume is a valuable contribution to our knowledge of the ancient literature of Judaism.

Sojourning with God, and other Sermons. By ROBERT RAINY, D.D., Principal of New College, Edinburgh. London: Hodder & Stoughton, 1902. Cr. 8vo, pp. x. + 336. Price 6s.

The venerable Head of the New College, Edinburgh, has led a more strenuous life than most men. That has not been of his own choice, but in the providential ordering of things. He has moved much in the sight of the public, and has had to bear an unusually large and influential part in ecclesiastical affairs, both administrative and controversial. These aspects of his life have so filled the eye of the public that only the few have thought of him in the quieter spheres of usefulness and in the exercise of gifts of another order. Here we have him as the preacher, and it will perhaps come as a surprise to many that the great ecclesiastical leader, the man of many conflicts and of sagacious public counsel, is also the man of meditation, deep religious experience and tranquil

wisdom. The discourses here published have all the character of quiet penetrating reflection, moral power and a simplicity of style which is the charming vesture of reverent reflection and profound insight. This quality of significant, suggestive simplicity is seen especially in such discourses as those on "The Samaritan Woman," "The Light of the World," and "The Prospect of Dying". The most distinctive note perhaps is struck in one on "The Child Element in Christianity"—a noble and tender discourse containing many beautiful passages. There is one sermon of a more decidedly doctrinal character—that on "Christ's Death for Sin," in which powerful expression is given to the fact that the New Testament so frequently and so distinctly sets forth Christ's death in its relation to sins "considered as past, entailing ill-desert, awaiting judgment, needing forgiveness". There are also two notable memorial sermons, tributes of honour and affection to deceased friends. But there is not a discourse out of all the seventeen which make up the volume, that one will not be inclined to read again if he reads it once.

The Gospel according to St. Mark. The Greek Text with Introduction, Notes and Indices. By HENRY BARCLAY SWETE, D.D., Hon. Litt. D., Dublin, Hon. D.D., Glasgow, Regius Professor of Divinity and Fellow of Gonville and Caius College, Cambridge. London: Macmillan & Co., 1902. 8vo, pp. cxx. + 434. Price 15s.

Dr. Swete's commentary was noticed at length in this journal¹ when it first appeared, and its great merits were recognised then. We are glad to see it in a second edition, and hope it may soon run into other editions. It remains substantially as it was, the author finding nothing in the more recent literature to modify his main positions. But various improvements have been made and the whole has been thoroughly revised. Books and articles which have been published since the first edition appeared have been carefully consulted, and considerable additions have been made

¹ Vol. ix., p. 203.

to the critical apparatus. Time has not made it possible to furnish the dissertations which the author had in view on certain questions connected with the Second Gospel. But the book is large enough as it is, and it is undoubtedly the best English commentary we possess on Mark. For fulness of information, mastery of the Greek of the LXX and the New Testament, expert knowledge of textual criticism, exact grammatical exegesis and general sobriety of judgment, Dr. Swete's work has few to rival it. It is the fruit of long-continued and most painstaking study, and one feels that he can always turn to it with confidence.

My Life Work. By SAMUEL SMITH, M.P. London: Hodder & Stoughton, 1902. 8vo, pp. xii. + 630. Price 5s. net.

There is much that is of interest in the volume, and much that makes profitable reading for different classes, especially for young men. It is impressive and stimulating as the record of a busy life fired with a high purpose. It is the pleasant chronicle of the journeys of an observant traveller on both sides of the Atlantic, and of friendships with many notable men. It says much that is wise and worth consideration on the political, educational, philanthropic and religious movements of the time. The writer is a man of faith, of earnest, practical piety, and of strong evangelical convictions. The book also has a special interest for the theologian in the account which it gives of the way in which the writer came to accept the doctrine of conditional immortality and the reasons which led him to adhere to it. There are also some instructive appendices dealing with such questions as the appreciation of the gold standard, the nationalisation of the land, the fallacies of socialism, and the new school of biblical criticism. With regard to the last-mentioned subject, the evolution theory, and questions related thereto, Mr. Smith's position is as strongly conservative as it is liberal on the great political and educational questions.

Hort and Mayor's Clement of Alexandria. 177

Clement of Alexandria: Miscellanies, Book VII. The Greek Text with Introduction, Translation, Notes, Dissertations, Indices. By the late FENTON JOHN ANTHONY HORT, D.D., D.C.L., LL.D., sometime Hulsean Professor and Lady Margaret Reader in Divinity in the University of Cambridge; and JOSEPH B. MAYOR, M.A., Emeritus Professor of King's College, London, Honorary Fellow of St. John's College, Cambridge, Hon. Litt.D., Dublin. London: Macmillan & Co., 1902. 8vo, pp. cxi. + 455. Price 15s. net.

This is a work that recalls the great days of English scholarship and the massive monuments of the erudition of olden times. A book which is the product of the scientific method and the generous learning of two such men as Dr. Hort and Dr. Mayor, is a book of no ordinary value, and the publication of this volume is a great boon to students of Patristic literature. It has cost much to prepare it, but the labour has been well spent. The heart of the work is a course of lectures on the seventh book of the *Stromateis* delivered by Dr. Hort before his election to a Professorship of Divinity. The notes of these lectures have been worked up with great care by Dr. Mayor, with the assistance of Sir Arthur Hort and Dr. Henry Jackson. Beyond the first sixty-nine sections the notes are by Dr. Mayor, who also has supplemented the matter left by Dr. Hort and added introduction, appendices and indices. The value of the book has been increased also by contributions by Dr. Jackson and the Rev. P. M. Barnard, the author of an excellent edition of the *Quis dives salvetur?* No pains have been spared, therefore, to make the volume worthy of Dr. Hort's reputation. The notes are abundant and most helpful. They throw light on many questions in early Church history, theology and biblical criticism. The translation faces the Greek text on the opposite page.

Among the many interesting things in Dr. Mayor's introduction we may notice what is said of Clement's choice of the form of composition seen in the *Stromateis*. "It was selected by Clement," says Dr. Mayor, "with the view of

discriminating between his readers, giving sufficient light to enable the more earnest and intelligent to penetrate to his inner meaning without arousing unnecessary prejudice in the minds of the less enlightened." Hence the lack of logical arrangement, the habit of flying off at a tangent from one subject to another, and the other heady methods that perplex the modern reader. There is an excellent statement of Clement's relation to the Mysteries and his use of mystical terms. But of greater interest still is the criticism of the views of Deissmann, Hatch and Harnack on the influence of Greek philosophy on Christianity in general and on the theology and ethics of Clement in particular. The exaggerations of these writers are dealt with and set aside. Instances are given in which Clement was right in borrowing from Greek philosophy and others in which he was wrong. His views on the subject of punishment are carefully examined in connexion with this question, and the position is taken that Hellenism, rightly understood, is not contrary to the Christianity of the New Testament, but is "involved in the teaching of our Lord and His Apostles, and is its pre-ordained, its natural and necessary development". The distinction drawn between the "gnostic" and the ordinary believer is also carefully considered. It is admitted that Clement was "too much attracted by the Stoic ideal"; that his view of two stages of Christianity is open to serious criticism; that he was wrong in speaking of "*apathy* as a part of Christian perfection," and in other positions. But on the other hand it is shown that Clement is misrepresented when he is said to have contributed by his teaching to the lowering of the standard of life and character for laymen, or to have attached more importance to orthodox doctrine than to a good life. These are but a few of the questions dealt with. The book, indeed, is a treasure-store to which scholars will repair for help on many subjects.

Das Johannes-Evangelium. Von der 6 Auflage an neu bearbeitet. Von Dr. BERNHARD WEISS, Wirkl. Oberkonsistorialrat u. o. Professor an d. Universität, Berlin. Göttingen: Vandenhoeck und Ruprecht; London: Williams & Norgate, 1902. 8vo, pp. 543. Price 8s. net.

Die Briefe Pauli an Timotheus und Titus. Von der 5 Auflage an neu bearbeitet. Von Dr. BERNHARD WEISS, Wirkl. Oberkonsistorialrat u. o. Professor an der Universität, Berlin. Göttingen: Vandenhoeck und Ruprecht; London: Williams & Norgate, 1902. 8vo, pp. 379. Price M.5.80.

These new editions show how great a hold Meyer's *Commentary* continues to have on students of the New Testament. And deservedly so, for no commentary yet produced surpasses Meyer's, and few even approach it in sound scholarship, good sense and sustained excellence. The first five editions of the *Commentary on the Fourth Gospel* were issued between 1834 and 1869, and were all by Meyer himself. Since then it has passed into other four editions, all revised and edited by Dr. Bernhard Weiss. We have now, therefore, the ninth edition of a book which took from the first a foremost place among critical and exegetical expositions of John's Gospel and has maintained its high and early-won reputation through all the changes of these many years. The veteran editor has bestowed much labour on this new edition, the results of which are seen not so much in modifications of former interpretations as in alterations in the form. A good deal of matter is dispensed with which in former issues had more or less the character of repetition induced by the glossatorial method of exegesis. References to older philological literature which had lost their point are also omitted. Renewed attention is given to matters of textual criticism. Here, too, a wise economy is practised. Nestle's readings are left unreported; Lachmann's are given only when they stand by themselves. On the other hand, the texts of Tregelles and Westcott and Hort are kept carefully under review and their readings are regularly cited. In this new

form, the volume has a better title than ever to rank among the most informing, reliable and thorough commentaries on the fourth gospel. Of the volume on the Pastoral Epistles it is unnecessary to say more than that it keeps up the old tradition of solid, scholarly worth by which Huther's exegesis was favourably known. The problems of these difficult Epistles are handled in essentially the same way and to the same effects as in former issues. Little, indeed, of first-class importance has been issued since 1894, when the previous edition appeared. The first four editions were carried through by Huther himself. The fifth was revised by Dr. Bernhard Weiss, the sixth by Dr. John Weiss, and now the seventh has come again through the hands of the venerable Berlin exegete himself.

S. D. F. SALMOND.

Notices.

WE have also to notice these—*Die Offenbarung im Gnosticismus*,¹ by Lic. Theol. Rudolf Lichtenhah— a study of what *Gnosis* signified, the main ideas of the Gnostic doctrines of God and the World, the Saviour and Salvation, the Last Things, Heaven and Hell, Ethics and the Mysteries, the characteristic positions of the various Gnostic sects, and the general meaning of the Gnostic movement—looking at most things from Harnack's point of view but on the basis of an independent examination of the literature and sources, and containing much that will repay consideration as regards both the origin and the influence of that strange and remarkable form of religious and speculative thought; a useful *Hebrew Vocabulary*,² printed in very good type, by Dr. Kraetzschmar of Marburg; a careful French translation of Wildeboer's very useful work on the *Canon of the Old Testament*,³ by Pastor Perriraz; an admirable edition of the *Augsburg Confession*,⁴ by Professor Paul Tschackert, giving the German and Latin texts on the basis of the best manuscripts with occasional footnotes on various readings, forms of words, etc., an edition for which our thanks are due; a study of *Homonymous Roots in Syriac*,⁵ by Frederick

¹ Göttingen: Vandenhoeck und Ruprecht; London: Williams & Norgate, 1901. Cr. 8vo, pp. iv. + 168. Price 5s. net.

² *Hebräisches Vocabular*. Von Lic. Dr. R. Kraetzschmar. Tübingen u. Leipzig: J. C. B. Mohr, 1902. 8vo, pp. 40. Price 1s. net.

³ *De la formation du Canon de l'Ancien Testament*. Étude historico-critique par G. Wildeboer, Docteur en Théologie, Professeur à l'Université de Groningue. Traduit par L. Perriraz, Pasteur de l'Église Wallonne de Groningue. Lausanne: Bridel. 8vo, pp. viii. + 128.

⁴ *Die unveränderte Augsburgische Konfession, deutsch und lateinisch, nach den besten Handschriften aus dem Besitze des Unterzeichner*. Text-Ausgabe. Von Paul Tschackert, Dr. th. et ph., Professor der Kirchengeschichte in Göttingen. Leipzig: Deichert, 1901. 8vo, pp. 54. Price M.1.

⁵ *Homonyme Wurzeln im Syrischen*. Ein Beitrag zur Semitischen Lexicographie. Berlin: Reuther und Reichard. 8vo, pp. iv. + 104. Price M.4.

Schulthess, meant for the specialist in Semitic lexicography, a laborious and careful publication, showing a wide and accurate erudition, and giving many suggestive comparisons and criticisms; a German translation by Julie von Reincke of Sören Kirkegaard's *Zwei ethisch-religiöse Abhandlungen*,¹ a correct and pleasing version of the able and vivacious Dane's discussions of two questions of considerable interest to the theologian, viz., whether a man should become a martyr for the truth, and what the difference is between a genius and an apostle; a series of acute and informing studies on the development of Fichte's *Wissenschaftslehre*,² by Dr. Willy Kabitz (part of which is a reprint from Vaihinger's *Kantstudien*), giving a clear and somewhat elaborate account of the relation of Fichte to Kant, and enriched by an appendix containing a number of letters, hitherto unpublished, written by Fichte or addressed to him, reflections, rules for self-examination, etc.; *Le Dieu de Platon, d'après l'ordre chronologique des Dialogues*,³ by Pierre Bovet, an interesting thesis presented with a view to the Doctorate of Letters in the University of Geneva, showing the place which the idea of God occupies in the philosophy of Plato, with the form which it receives and the development it undergoes in the various dialogues as they are taken in their proper chronological order, and undertaking to prove, among other things, that this idea was as strange to Plato's earliest system of thought as it was to the philosophers preceding him; that a change in his thinking took place, of which we have the first clear indications in the *Theaetetus* and the *Parmenides*; that the questions of the *soul*, *cause* and *motion* then assumed a primary position, and that it was in connexion with these that the idea of God as Creator of the world became a part of Plato's philosophy; *Eating the Bread of Life*,⁴ by

¹ *Zum ersten Male aus dem Dänischen übersetzt.* Von Julie von Reincke. Giessen: Ricker, 1902. 8vo, pp. 72. Price 1s. 9d.

² *Studien zur Entwicklungsgeschichte des Fichteschen Wissenschaftslehre, aus der Kantischen Philosophie.* Von Willy Kabitz. Berlin: Reuther und Reichard, 1902. 8vo, pp. 100 + 32. Price 4s. 6d.

³ Genève: Kündig, 1902. Cr. 8vo, pp. 186.

⁴ London: Elliot Stock. Imp. 8vo, pp. 197. Price 2s. 6d. net.

Werner H. K. Soames, M.A. Cantab., London College of Divinity and Vicar of St. George's, Greenwich, a devout and painstaking study of John vi. 30, etc., and its relation to the Lord's Supper, establishing the Reformation doctrine in all its essentials, but criticising the views to which the great English Reformers gave expression on some subordinate points, the sense of the terms "Body and Blood," the meaning of the acts of *eating* and *drinking* which Christ enjoined on His disciples, etc; *My Search for Truth, and What I Found*,¹ by J. Horton—a volume which makes no pretension to be in any sense complete or to have even much of a plan, but which has a pathetic interest as the transcript of a remarkable personal experience, recording how one who had been content with the creed of Conditional Immortality was driven from his moorings by the premature death of a gifted son, compelled to think all things over anew, and, giving up the ordinary belief in man's fall and his redemption, was led to recognise in Christ the Human Ideal, who brought life and immortality to light "by showing in man the divine perfected"; an edition of the Greek text of *Matthew's Gospel*,² by Professor Blass, with a Latin Preface dealing with matters of textual criticism, and a copious provision of footnotes chronicling the varieties of reading with brief summaries of the evidence—a welcome volume containing much in small compass and specially useful in inducing the student to compare Blass's way of handling textual questions with the methods of Hort, Tischendorf, and others; a small volume containing Ritschl's well-known address on "Christian Perfection," and his dissertation on "Theology and Metaphysics,"³ of which the former appeared first in 1874 and the latter in 1881,

¹ London: Williams & Norgate, 1902. Cr. 8vo, pp. 195. Price 2s. 6d.

² *Evangelium secundum Matthaeum cum variae lectionis Delectu*. Edidit Fridericus Blass. Leipzig: Teubner. Pp. xviii. + 110.

³ *Die christliche Vollkommenheit*. Ein Vortrag. *Theologie und Metaphysik*. Eine Verständigung und Abwehr. Von Albrecht Ritschl. Göttingen: Vandenhoeck und Ruprecht, 1902. 8vo, pp. 95. Price 1s. 9d. net.

both being issued now in the third edition, but without any change in contents; *Revised Catechism*,¹ by the Rev. Duff Macdonald, M.A., B.D., with a preface by the Rev. Robert Flint, D.D., LL.D., a volume consisting of two parts, an Examination of the Westminster Assembly's Shorter Catechism, and a Revision of the same, of which it is enough to say that while the Revision cannot be regarded as much of a success and the criticisms passed on the statements of the Catechism are not always just, the second part contains some good notes and the first part gives a good deal of useful matter regarding terms which have changed their meanings, proof passages which do not bear the meaning attached to them in the seventeenth century or which can no longer be regarded as belonging to the true text, translations which are not quite exact, etc.; *Baptism and Regeneration*,² by Werner H. K. Soames, M.A. Cantab., London College of Divinity and Vicar of St. George's, Greenwich, an exposition of the relationship between the two in the light of Scripture teaching, together with an examination of the teaching of the English Prayer-Book on the subject—a painstaking inquiry conducted in the interest of evangelical purity and simplicity, the object of which is to show that there is no reference whatever in John vi. to the ordinance of the Lord's Supper; that the definition of the term *Sacrament* given by the Church of England is imperfect; that "birth of the Spirit" is not synonymous with "baptism of the Spirit"; and that neither "baptism of the Spirit" nor "birth of the Spirit" synchronises with "baptism of water"; a second edition of Professor Duhm's Commentary on *Isaiah*,³ which was noticed at length in this Journal (vol. iii., p. 12), and which appears now in this new issue after a period of nearly ten years, with

¹ London: Adam and Charles Black, 1902. Sm. cr. 8vo, pp. xx. + 155.

² London: Elliot Stock, 1902. 8vo, pp. viii. + 79. Price 1s. 6d.

³ *Handkommentar zum Alten Testament*. Herausgegeben von Dr. W. Nowack, o. Prof. d. Theol. in Strassburg i. Els. III. Abtheilung. Die poetischen Bücher. Band 1. Das Buch Jesaia übersetzt und erklärt von Bernhard Duhm, o. Prof. d. Theol. in Basel. Zweite verbesserte Auflage. Göttingen: Vandenhoeck und Ruprecht, 1902. Large 8vo, pp. xxi. + 446. Price 8s. net; bound 10s. net.

certain minor corrections and improvements, but otherwise unchanged, retaining all its main critical judgments, a book which has won recognition as an interesting and suggestive contribution to the study of the prophet, notwithstanding the licence of its critical operations, its scorn for the opinions of others, and its magisterial handling of the text; the third and fourth parts of the twenty-first volume of Krüger and Köhler's most useful *Theologischer Jahresbericht*, the former containing the "New Testament Literature"¹ carefully chronicled and summarised by Arnold Meyer and Rudolf Knopf, the latter giving an equally careful and remarkably complete account of the newer contributions to the literature of Church History;² the first, second and third parts of the *Bibliographie der Theologischen Literatur für das Jahr 1901*,³ prepared by Baentsch, Beer and other scholars, and edited by Professor Krüger and Dr. W. Köhler, this serviceable bibliography being reprinted in separate form from the *Jahresbericht*; the third and fourth *Fasciculi* of the twenty-first volume of the *Analecta Bollandiana*,⁴ containing among other things the third part of Paulus de Loë's contribution on the *Life and Writings of Albertus Magnus*; *The Englishwoman's Year-Book and Directory*, 1903,⁵ being the fifth year of the new issue of this useful and companionable publication, edited with much ability by Emily Janes, organising secretary to the National Union of Women Workers of Great Britain and Ireland, containing a mass of valuable information on most matters in which women have a personal interest, in education, employment, philanthropic, charitable and religious work, science, art, literature, pastimes, etc., a compendium to have always at one's hand.

¹ III. Abtheilung. *Das Neue Testament*. Berlin: Schwetschke u. Sohn; London: Williams & Norgate, 1902. 8vo, pp. 245-351.

² IV. Abtheilung. *Kirchengeschichte*. Bearbeitet von Edwin Preuschen, etc. Berlin: Schwetschke u. Sohn; London: Williams and Norgate. 1902. 8vo, pp. ix. + 353-804.

³ Berlin: Schwetschke u. Sohn; London: Williams and Norgate, 1902. 8vo, pp. 1-80, 81-160, 161-240.

⁴ Bruxelles, 1902. 8vo, pp. 241-480.

⁵ London: Adam & Charles Black, 1903. Cr. 8vo, pp. xxxv. + 340.

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By Frederic W. H. Myers. London: Longmans, Green & Co. In two volumes. 8vo, pp. xlvi. + 700; xx. + 660. Price £2 2s. net.

THIS is a notable book,—a book with such nobility of spirit, magnitude of conception, and skill in execution that it takes at once a place of its own, and is probably destined to be the classical representative of the theories it advocates. There is that indefinable something about the book which, in a speaker, we call personal magnetism. The soul of a highly gifted man has thrown all its powers into a group of subjects likely to awaken strong prejudices in the majority of men. The writer of this review confesses to an instinctive distrust of any supposed communication with the world of departed spirits; and yet the charm of this book is so great that he was more than once set wondering whether the generations to come would look back on Frederic Myers with reverence as the prophet of a new era of cosmic knowledge—instead of occasionally disinterring his book from the dust of the Bodleian to marvel at the genius devoted to so unprofitable a speculation.

The plan of the book is simple and progressive, and can be easily grasped. Half of each volume is taken up with appendices containing the detailed evidence on which the argument rests. Copious analyses of the latter are given, and each chapter resumes the previous stages, and gathers up its own contribution in concluding. The nature of each stage is indicated by the title of the chapter. The first is introductory, and surveys the whole field of normal and abnormal psychological phenomena to be considered, besides explaining Myers' theory of the subliminal consciousness. The second deals with "Disintegrations of Personality," *e.g.*,

as in some forms of hysteria. "Genius" is next discussed, its inspirations being considered as the subliminal up-rushes of helpful faculty. We then pass from the waking to the sleeping phase of personality, and "Sleep" is expounded on the theory that "the self of sleep is a spirit freed from ordinary material limitations". "Hypnotism" is naturally treated at considerable length and contributes the main data to the psychological argument. "Sensory Automatism" completes the first volume, and is taken to cover the phenomena of crystal-gazing, clairvoyance and telepathy in general. The division between the volumes is no doubt intentional, for the second takes us into much more debatable ground. Chapter VII. is entitled "Phantasms of the Dead," and ghosts and haunted houses receive an amount of serious consideration that is rare in these days. "Motor Automatism" is ushered in under the guidance of Socrates and Joan of Arc, but the well-known spiritualistic phenomena of table-tilting and spirit-writing may be taken as distinctive of this group. The final chapter on "Trance, Possession and Ecstasy" has probably suffered from the want of the author's revision through his death two years ago. It discusses Swedenborg and modern mediums such as Home, Mrs. Piper and Stainton Moses, whose experiences Myers accepts as containing the genuine communications of a spirit-world. A short epilogue throws the ægis of idealistic philosophy and supernatural religion over the conclusions reached, while the personal attitude of Myers himself towards the Christian faith is found in an appended Presidential Address to the Society of Psychical Research.

It will be noticed from this outline that the argument is a cumulative one, and that the climax is in its assertion of spirit-return. Much of the book is of value quite apart from our personal attitude towards this question, but in the author's intention this is its main purpose. It is from this that his own interest was originally derived. He tells us (vol. ii., p. 223), "It was on May 9th, 1874, that Edmund Gurney and I met Stainton Moses. . . . That evening was epoch-making in Gurney's life and mine. . . . We now met

a man of university education, of manifest sanity and probity, who vouched to us for a series of phenomena—occurring to himself, and with no doubtful or venal aid—which seemed at least to prove, in confusedly intermingled form, three main theses unknown to science. These were (1) the existence in the human spirit of hidden powers of insight and of communication; (2) the personal survival and near presence of the departed; and (3) interference, due to unknown agencies, with the ponderable world." This passage is of interest not simply as a fragment of biography, but also as indicative of the spirit in which the whole question is approached. That spirit is thoroughly scientific. The whole argument rests on evidence whose data are put before us, so that each may examine it for himself. The evidence appears to have been well sifted, and gives us definite facts as our starting point, so far as *fact* in such a region can be separated from *interpretation*. The weak point in all these investigations lies in the difficulty of making such a separation. All psychical "facts" have a subjective colouring, and scientific criticism can only aim at reducing it to its necessary minimum.

The challenge of the author in the first instance is to the scientist. Objections to spirit-return springing from the philosophical or the theological side, if there be such, need not be considered till the scientist is driven to admit that here is something which he cannot explain. I imagine that the normal and prevalent attitude of the scientific man towards much in this book would be not to deny that the alleged facts happened—dreams or visions synchronising or harmonising with actual events—but to say that there are alternative explanations which are more probable. One does not want to press the familiar reply of "coincidence," for there is much recorded here that no supposition of multiplied coincidences is able to explain. But we might appeal to the very phenomena of telepathy to which Myers gives so much attention in the earlier part of this book. If we are prepared to admit, as many men at the present time are, that mind can act on mind without using the ordinary channels of sense, a great deal of the evidence for spirit-

return could be explained in an easier way. It is impossible to quote here any selection of the evidence offered; and a single example of the typical ghost story, scientifically recorded, would convince no one. Every man who desires to form an opinion of any value on the subject must consider the evidence on its own merits; it must be sufficient here to state the impression made on oneself in dogmatic form. In spite of all the charm and philosophic beauty with which Myers has invested this part of his subject, I cannot help being reminded of the image which King Nebuchadnezzar saw in his dream, whose head was of fine gold, but its feet part of iron and part of clay. The conclusions are so attractively put and touch such important questions that one must often regret they do not rest on a firmer basis of fact. Who would not eagerly desire, with the "Saint Paul" of the author, to hear

Souls paradisa! to the souls in prison
Speak but a word while it is called To-day!

The verdict of most men on the main theme of this book is likely to be that of Professor James, a sympathetic fellow-worker with the author: "Facts, I think, are yet lacking to prove spirit-return" (*Varieties of Religious Experience*, p. 524).

The mention of Professor James serves to remind us of that theory of the subliminal consciousness which he has recently applied to religious experience (see the *CRITICAL REVIEW*, September, 1902, p. 429). That theory naturally plays a very important part in the present book, and forms its chief psychological contribution. Indeed, we may separate it sharply from what may be called the companion eschatological argument. If the assertion of spirit-return in the second volume be rejected for want of evidence, the same cannot be said of the assertion of a subliminal self—a larger self whose contents lie but partially within the field of consciousness. The careful attention bestowed on abnormal psychical states, especially on hypnotism, in recent years finds its full record here. Undoubtedly there is much that

the older psychology fails to explain as soon as we pass from the normal states of waking life. The recognition of the subconscious is not a new thing in psychology. Hamilton, for example, in his *Lectures on Metaphysics* (vol. i., p. 349) reminds us that "the sphere of our conscious modifications is only a small circle in the centre of a far wider sphere of action and passion, of which we are only conscious through its effects". But in the hands of Myers, as of Professor James, this subliminal self is made the connecting link between the ordinary consciousness and an outside spiritual world. This of course involves a very different view of the nature and function of the subconscious. As long as we think of it as an inferior phase of personality, a subsidiary accompaniment of the working of mind, we cannot derive the higher psychical states from its obscurities with any plausibility. But if we define the self as the totality of the conscious and the subconscious, we may easily suppose a point of contact with the spiritual world which may never come into the full daylight of the ordinary consciousness. For Myers it is not too much to say that the subconscious is the more important partner; the ordinary working consciousness is merely a selection from its stores for practical purposes. There is much that is attractive in such a theory, and it certainly throws light on many abnormal phenomena, such as the consciousness of the Hebrew prophet, or the "method" of telepathic communications between mind and mind. Students of Leibnitz will have recalled to them his view that "by means of its obscure unconscious perceptions, the mind stretches down into the material world and the continuity of the two worlds is assured. . . . The ultimate ground of individuality is made to consist in these unconscious perceptions, *i.e.*, the obscure side of the life of the soul" (Erdmann's *History of Philosophy*, vol. i., p. 187).

The reality of telepathy, like that of spirit-return, must stand or fall with the evidence, and the theory of a subliminal self simply helps us to grasp the thought of telepathic operation. But the evidence for this seems much more conclusive in quantity and quality. It is perhaps here that

the chief scientific value of the book lies. It will do useful work in convincing us of the possible existence of unknown psychical laws and in attracting students to a rich field of study. On such points, no man has the right to a negative dogmatism before reading some at least of these 1300 pages ; and no man is likely to maintain such an attitude after. We have here a book to be reckoned with ; and it could do no better service than in winning men, with something of the author's rare combination of poetic sensibility and scientific rigour, to continue the path he has opened up. It seems possible that the trend of thought in this twentieth century will be away from an unsatisfying materialism ; not, one may believe, into the superstitions annihilated by science, but into a vision of the convergence of the lines of matter and spirit to a single point. That may be at present the vanishing point in our perspective, lying on the furthest horizon, yet it is to that point we must look for the dawn to break through. In any case, as Myers fully admits at the outset (p. 11), psychology must accept all the *facts* of biology. We may be suspicious of all attempts to prove the metaphysical by offering physical evidence ; we may gravely doubt whether the spiritual world "is in some way continuous with the world of ether" (i., p. 215) and prefer to think of it under new categories beyond space and time ; but the facts of science are certainly part of the truth for man, even if their only service to the eternal world be to suggest the metaphors through which man must always think it.

There are many points of interest on which this book touches which it is impossible even to name ; as example may be stated the discussion of the Lourdes miracles (i., p. 214) with its vigorous conclusion, "It is *not* true, a thousand times it is *not* true, that a bottle of water from a spring near which a girl saw a hallucinatory figure will by miraculous virtue heal a Turk in Constantinople ; but it is true that on some influx from the unseen world—an influence dimly adumbrated in that Virgin figure and that sanctified spring—depends the life and energy of this world of every day". The discussion of genius also, which is regarded

not as the product of degeneration, but as the outpost of the main body, the stage ahead we have yet to reach, is, like most of the book, stimulating and suggestive. Two incidental purposes the book may serve; it puts some commonplaces of idealistic philosophy in a vivid form of expression (*cf.* the discussion of time and space, ii., 262 f.) and it is likely to be of use to the anthropologist by giving modern equivalents for some perplexing ancient phenomena. One feature of the style of the book is the remarkable and striking use of scientific illustrations. Here is a typical one (ii., p. 272), "I have suggested elsewhere that this problem of free human wills amid the predictable operations of unchanging law may resemble the problem of molecular motion and molar calm. Clear and stable is for us the diamond; the dew-drop is clear and still; yet within their tranquil clarity a myriad molecules jostle in narrow orbits, or speed on an uncomputed way". Could the whole problem be better put than that? With such illuminating figures the book abounds.

Whatever be the verdict of thought on the particular conclusions of the author, the book is great. It is the work of a man who has tried to scale the most commanding peaks with their untrodden snows. He has himself passed within the veil of mist that wraps round those peaks. His work is so obviously sincere, so interwoven with the best life of his own soul, that one feels half-ashamed to carp and criticise, lest the spirit of the dead author should still be responsive to the—perhaps ignorant—voices of this world. Of him we may surely say, what he wrote a generation back of Wordsworth: "A man who was so in accord with Nature, so at one with the very soul of things, that there can be no Mansion of the Universe which shall not be to him a home, no Governor who will not accept him among his servants, and satisfy him with love and peace".

H. WHEELER ROBINSON.

Harnack's Mission and Expansion of Christianity.

Die Mission und Ausbreitung des Christentums in den ersten drei Jahrhunderten. Von Professor Dr. Adolf Harnack. Leipzig: Hinrichs, 1902. Large 8vo, pp. xii. + 561. Price M.9.

ONE always rises from the study of Professor Harnack's work with a sense of wonder at the combined breadth and exactness of his erudition, and it is in the spirit rather of a grateful student, than of a critic, that this brief review is penned. And though one may feel bound to express dissent at some points, it is quite possible that that is the result of one's own narrower field of vision.

When one gets so much, and at such a moderate price, it seems ungracious to complain of the limitations of the book. But has not the author confined himself within unduly narrow limits by excluding any account of the parallel expansion of the Christian sects, on the ground that so little is known about the subject? We should have been glad to know that little. Nothing enables us to grasp a subject so clearly as to hear both sides, and we are too much confined to one side of the question by the vigorous application of this principle. We desiderate a history of the real development of Christianity, in which the various stages from the tiny seed to the full corn in the ear shall be clearly marked. Doubtless great obscurity hangs over the first 150 years, but no one has done more to dissipate that obscurity than Professor Harnack himself. It is only fair to say that the author's *History of Dogma* has to some extent covered the ground, but there is much which even that monumental work has left unsaid. We want to know something about the Gnostics, and their influence, if any, upon the writers of the New Testament, and whether they have left their mark upon Christian doctrines. We should also like to know the story, as Harnack

conceives it, of the gradual expansion of the Evangelic tradition in the Gospels.

In the Introduction some very interesting statistics are given as to the number of Jews in the various cities of the Empire, especially in Alexandria, where they occupied two of the five quarters of the city. A very just account follows of the process of syncretism through which Christianity passed before it really became a world-religion; and the general influence of Gnosticism on Christianity is well hit off in the phrase "Victi victoribus leges dederunt". But surely it is an error to represent Christ as not Himself regarding His mission as a *Welt Mission*. Steeped as He was in the spirit of Isaiah, and regarding Himself as the Messiah, who was to be "a light to the Gentiles," it seems incredible that He did not contemplate a mission to the whole world. If the twelve were confined to the lost sheep of the house of Israel, no such limitation was imposed on the seventy (or seventy-two). And as the Jews reckoned seventy-two nations of the world, the number itself suggests that these were meant to be the special apostles of the Gentiles.

The second book is entitled "Mission Preaching in Word and Deed," and the general reader will find special interest in the account which it contains of the development of Christian philanthropy. It is followed by an excursus on dæmons. Speaking generally, from the student's point of view, the notes and excursus display the author at his best. The excursus on the technical sense of *φίλοι*, and that on the origin of Episcopacy, combating the views of Duchesne, are closely reasoned, and, to my mind, most convincing arguments. The third book is chiefly remarkable for its very clear account of the meaning of the word "Apostle". Especially noticeable is the fact, to which attention is drawn, that the term was originally applied to the agents sent out by the Jews to collect the temple tribute from the Israelites of the Dispersion. Does not this throw light on the injunction of our Lord to His Apostles to "carry neither purse nor scrip"?

In the fourth book we come to the geographical and statistical part of the work. Each quarter of the then

civilised world is passed in review, and an estimate formed of the number of bishops in each region, and of the number of other than Episcopal cities, which contained, at any rate, some Christians, though not organised under a bishop. Special attention is paid to the original limits of the jurisdiction of the Bishop of Rome.

Perhaps, in this section, Egypt is rather scantily treated. Harnack laments the great poverty of materials for forming a judgment. That is, no doubt, true, but materials accumulate every day, and we cannot but think he has not made enough use of such documents as have been recovered at Akhmim and elsewhere. The existence of a Christian cemetery at Akhmim, in which second century documents (the Gospel and Apocalypse of Peter) were found, might have entitled it to a place in the list of Egyptian Churches.

And might not some use have been made of the papyri? The author more than once refers to the absence of any evidence for the existence of the Episcopate in Egypt until towards the end of the second century A.D. Now one finds from the Amherst papyri (No. cxxxiv.) that the office of *πρεσβύτερος*, or village elder, carried with it much responsibility in the matter of collecting taxes. The date is early in the second century, and a phrase in the document, echoing closely, as it does, the language of one of the parables in St. Luke (*ἐρωτῶ σε ἐκδικῆσαι αὐτόν*: cf. St. Luke xviii. 3) suggests a Jewish environment. May we not conclude that bishops were called presbyters in Egypt, the local Church there adopting a current official title, the equivalent of which in Asia Minor would be *ἐπίσκοπος*?

The importance of the early Christian Church in Egypt, and its general influence on Church history, seem to be rather underrated. Harnack is at pains to contrast the more lasting influence of the Church in Asia Minor. But did not Ephesus derive the Logos-theology, and perhaps also the original edition of the Fourth Gospel itself, from Egypt? There is very important evidence as to an Egyptian original of the Fourth Gospel, which I hope to publish some time next year in the *American Journal of Theology*. Was there not,

also, a mass of Jewish and Jewish-Christian literature, from the Epistle to the Hebrews to the Sibylline oracles, which emanated from Alexandria during the first three centuries of the Christian Era, to say nothing of the works of Clement and Origen?

There is, moreover, another very important sphere in which the influence of Egypt is clearly perceptible, *viz.*, in Christian art. The Docetic form of Christianity current in Egypt at the end of the first, and the beginning of the second century, was at a very early date discredited as heretical, but long continued to dominate popular Christian thought as expressed in Christian art. It is probably for this reason that Christ is always represented in the Catacombs as "blooming in immortal youth" (Farrar), and that no attempt is made to represent His sufferings, for it was part of the doctrine of the Docetæ that He did not really suffer. It is to the same cause that we trace the curious pictures of Christ in various scenes taken from St. Luke's Gospel, which form the border to a very early picture of that evangelist in a service book of St. Augustine (See Green's *History of England*, illustrated edition, vol. i., p. 33.) In these pictures the Saviour is throughout represented as a youth, from the first which represents Him in the Temple amidst the doctors, to the last in which He appears calling Zacchæus to come down from the tree. In every scene is exactly the same youthful, almost boyish, figure. To the same Egyptian origin are perhaps to be traced those early pictures of the Madonna and child, in which the latter is not an infant, but rather a child of perhaps seven years of age, recalling the conventional mode of representing Isis suckling Horus. Similar traces of Egyptian influence will be found in the reproductions of illuminated Mediæval Psalters lately published by Mr. Thompson, Sanders Reader to the University of Cambridge. In one, *e.g.*, the Serpent and the Dove are curiously united as a symbol of the Deity in a picture of the transfiguration. In others such well-known Egyptian symbols as the lotus and the tortoise appear, while the symbols of the Sun pouring forth his rays occur again and again generally as a gable of the seven-pillared House of Wisdom. Curiously

enough, in my own church, there are most interesting traces of Egyptian art in the fourteenth century stained glass windows, in which such symbols as the lotus, the two birds (so common in the Catacombs), the Pillar of Light, etc., appear. It will probably be found that transubstantiation and other superstitious relics of the past were in their origin Gnostic and Docetic.

In view of such considerations it may turn out that Egypt has had, practically, a much more preponderating influence than Harnack seems disposed to credit it with. Early Christianity in Egypt has, indeed, been more formative than outwardly apparent in its influence on the Christian world, and much which really emanated from Egypt has, owing to the obscurity of the history of the first and second centuries of the Church, been hitherto supposed to have come from Asia Minor, the Apocalypse of St. John for instance. But the Alogi attributed this to Cerinthus, and Cerinthus came from Egypt. It may be that there is more truth in this statement of an almost contemporary authority than we have hitherto been willing to admit.

But though venturing to differ from the author on some points, let me conclude by freely acknowledging that this book is a perfect mine of valuable and interesting facts, and that its writer has again laid us all under the greatest obligation to him, and may justly claim to be regarded as one of the first, if not indeed *facile princeps*, of living theologians.

J. H. WILKINSON.

The First Bible.

By Colonel C. R. Conder, R.E., LL.D., etc. Edinburgh and London: Blackwood & Sons, 1902. Small cr. 8vo, pp. 252. Price 5s. net.

COLONEL CONDER in this little volume has upheaved to effective recognition the most important truth in respect to *form* which concerns the older books of the Old Testament. That form, he pronounces, was one of clay tablets, precisely similar to those found at Tell Amarna in 1887. He further contends that the Script in which they were first recorded was the same cuneiform, now familiar to all oriental scholars—the only one current in the fifteenth century B.C. from the Euphrates to the Nile. The two propositions of material and of script are of course distinct. The latter also is related to the question—What is the date of origin for the Phœnician alphabet, the parent of the Greek and Western alphabets? It seems impossible to assign it to an age earlier than about B.C. 1500. Col. Conder himself supposes its date to be about 1200.

It would follow that the Hebrews of the period of Joseph could not have brought it into Egypt with them in the eighteenth century B.C. In Egypt itself that alphabet was never current, therefore they could not have learned it there. Any Hebrew records at or near the date of the exodus could not therefore have been in the Phœnician character and were presumably in the cuneiform, as being the one of the currency of which we have the Tell Amarna examples in proof.

As regards the tablet form, Col. Conder says (p. 5), "If in the time of Moses any Hebrew writings existed—and we are told in the Bible that they did exist—it has become probable that they were in the form of tablets of clay or stone"; and he adds, in reference to the question just above discussed, "that they were written in the cuneiform character". Again

(p. 22), "The letters which Hezekiah himself sent out were brick tablets," with a reference added to 2 Chr. xxx. 6. But the word there is **אִתְּרִית**, which merely means "missives" or "despatches," being probably akin to the well-known *ἀγγαρος* or despatch-bearer of the Persian king. The evidence is plain that tablets were well known in the days of Isaiah and Habakkuk from Isa. xxx. 8, Hab. ii. 2, although scroll writing was also in use. Our author might also have referred to Isa. viii. 1, where "a great roll" (A.V.) is incorrect for a large slab or tablet; and where "with a man's pen" (**חֶרֶט** = graving tool) probably means "in the popular character". But there is, as regards tablets, ample evidence deducible from Deuteronomy. The confusion in the latter part of that book is great. It can be rectified by applying a tabular method in so many instances, that the evidence, being cumulative, becomes irresistible in support of the tablet form as the original one of the book. This is further confirmed by our being able to expel by the same method adventitious matter, which may probably be of prophetic authority, but is not part of the original projection. I can only find room here for one or two instances of rectified order. Chap. xiii. contains three sections of a great statute against idolatry: (1) verses 1-5; (2) verses 6-11: these are nearly equal in length; (3) is verses 12-18, somewhat longer; (4) which closely matches it, has wandered away to chap. xvii. 2-7. These four filled the obverse and reverse sides of two tablets, the one a little larger than the other. The connexion of their subject-matter will be seen at a glance. The scribe who enscrolled the tablets overlooked the reverse of the second of these, and took a new face of about equal length instead of it. Again we have a similar error occurring after chap. xvi. 18-20, the statute relating to "judges and officers". Its proper reverse is found in chap. xxv. 13-16, the statute relating to just weights and measures. The one which has displaced it is again of nearly equal length; and there are, moreover, certain resemblances between the commencing phrases of the two, and again between their conclud-

ing phrases, which might help to beguile the eye. But, again, the statute on weights, etc., is slightly in excess of its obverse as measured in lines of existing text. But it evidently ends in a conflate reading.¹ Reject one of these, and the symmetry becomes yet closer. This is an example, therefore, of the expulsion of redundancy also. Similar instances multiply towards the close of the book, and are perhaps most conspicuous of all in those two wonderful yet very dissimilar compositions in chaps. xxxii. and xxxiii., where the results obtainable by a similar tablet analysis, as I may call it, reveal a startling symmetry in the structure of each, although wholly unlike that of the other. Some of these I published some five years ago in the *American Bibliotheca Sacra* (Oberlin, Ohio, U.S.), but have no space now even to summarise them. It is clear that they yield a confirmation of Col. Conder's theory from internal evidence.

Col. Conder grades the known types of language in the Semitic group, following nearly a line from West to East in succession, as Hebrew, Moabite, Syro-Aramaic and Assyrian. The last he regards as the most highly organised, retaining inflexions and verb-forms lost in the others, if they ever had them. The oldest Hebrew text is the Siloam inscription, of about B.C. 710; the oldest Moabite the famous Stone of Dibon, B.C. 900; the oldest Syro-Aramaic the Samalla inscriptions, B.C. 800-750; whereas the Assyrian reaches back to B.C. 2200 in the 'Amurrabi royal records. This is so vastly senior to the other three, that considerable developments may have taken place in the interval, and all were probably much closer together at the highly anterior date of this last. The Hittites on the contrary are Mongolians,² using an agglutinative tongue containing elements wholly foreign, unless for some "loan-words" taken over. That Abram converses

¹ כָּל-עֵשָׂה אֵלֶּה כָּל עֵשָׂה עָרָל are the words. Either of the two clauses is evidently sufficient.

² Although Col. Conder states this more than once, yet in his Table of the Genealogy of Languages, where "Mongolian" with its derivative branches are drawn out, the "Hittite" language nowhere appears. Cf. pp. 28-9, 31, 58, with that Table facing p. 210.

(Gen. xxiii.) with the b'nê-Heth need cause no difficulty, as they and he had been so long neighbours that each no doubt understood the other's speech. As regards written character, it is remarkable that the oldest Greek inscriptions are far closer in their letter forms to those of the Moabite stone than are those of the Siloam tunnel to this latter. This suggests that the Moabite closely approximate to the early Phœnician from which those Greek forms were derived, and that the *φοινικῆα* of Herodotus were literally so. Our author regards these (p. 81) as formed from a Hittite archetypal alphabet, but gives no Hittite types to compare with early Phœnician forms on p. 78 ("Letters and Syllables compared"). On pp. 96-7 we have an array of "Early Greek" compared with Early Semitic alphabets. One would like to know the authority for a "Latin" alphabet dated B.C. 800, and for a "Greek" one going back to 900. He himself speaks of the oldest Greek inscriptions (p. 75) as being no older than B.C. 600.

The average biblical student is fairly taken off his feet by the double or more possibilities of ambiguous meaning which lurk in "cuneiform," a term which does not seem, on our author's showing, to correspond with the shapes of the symbols. The greater part of them resemble nails with their heads strongly developed, so that "claviform" would more nearly describe them. Of the ambiguities here is a crucial instance: Besides "the signs by which the words *Ilani* [= Elohim] and *Yahu* [= Jehovah] are written in cuneiform . . . there is a third form sometimes used," which "may be read in three different ways either as *Ilani*, or as *Yahu*, or as *Ilani-Yahu*, according to whether the first part be regarded as determinative or not". . . . "Thus the transcriber had the choice of either rendering, and might perhaps also write 'Jehovah Elohim,' . . . as in the second chapter of Genesis. . . . Thus the question would not be one of distinct authors, but of separate scribes . . . not of authorship but of script" (pp. 104-6). If this be accepted, the whole fabric of criticism on this behalf from Astruc to Wellhausen and Kuinoel, collapses and crumbles away.

But further, the same set of wedges (or nails) may mean two wholly different syllables. Thus *Ba* and *Ma* are said to be often indistinguishable, and "a single short stroke makes all the difference" (p. 118). Michal and Merab (Saul's daughters) are resolved into each other, so are Ahiah and Ahimelech. The list of Esau's wives (Gen. xxvi. 34, xxviii. 9, xxxvi. 2-3) is a riddle to which there is a Hittite and a Semitic answer; Bathsheba appears also as Bathshua, and Assurbanipal folds up into Asnapper (Ezra iv. 10); while as for Lugal Zaggisi, a king "claimed" (by Canon Driver, following Professor Hilprecht) "to rule as far as the Mediterranean about B.C. 4000 . . . there is great doubt if any king so called lived at all, the name may more probably be read Sargina or (Note xvii., p. 217) 'King Sargin'. There is no known statement in the inscription or elsewhere which serves to fix the date, though the characters used in the text (discussed in Note xvii.) are very early" (pp. 149-150). Truly our "goodly Babylonish garment" has a good many pockets in it. Yet more, "Jethro" and "Reuel" show in cuneiform an only difference in "Jethro" having *two* short strokes crossing a horizontal nail-form instead of one only. Thus Moses' father-in-law is still one person, not two; while Hobab is, of course, not a proper name, being Hebrew for "brother-in-law". On p. 121 Reuel is interpreted as "friend of God"—possible, but more likely "shepherd of God," as given on p. 116; the unpointed Hebrew name written "Reu"¹ being here ambiguous.

On the whole the many duplicate senses assignable to the Assyrian syllabary will impose a patient scepticism on outsiders, until a more thorough sifting, digesting and deciding has taken place among experts. It will also, we hope, impose on experts the maxim *festina lente*, and induce a suspended judgment. By way of illustrating the disagreement of doctors, take Col. Conder's earlier work on the Amarna Tablets (pp. 31-34). There are rendered two despatches from

¹רעה, a shepherd; רעה, a friend.

Aziru; 38B and 31B are their index-marks. The same are rendered also by Professor Sayce (*Records of the Past*, New Series, No. V., p. 69 and pp. 67-8). They are full of discrepant versions of the same sentences; e.g., "While the city of Tunip is unoccupied" (Conder) appears as "if the city of Danip falls" (Sayce).

But on the whole there can be no doubt that the high-water mark of destructive criticism has been reached and that the tide is turning. In ten, or twenty at most, years a basis of contemporary documents for the Pentateuch will probably be re-established everywhere; and we shall smile at much that has passed for profound discernment as shallow pedantry. Col. Conder is no arm-chair critic; he has put in the spade of personal research on both sides of Jordan, and is well entitled to wield the sieve of discernment on the material fetched from beyond the Euphrates.

HENRY HAYMAN.

Das Selbstbewusstsein Jesu im Lichte der Messianischen Hoffnungen seiner Zeit. Erste Hälfte. Die Messianisch—Apokalyptischen Hoffnungen des Judenthums.

*Von W. Baldensperger. Dritte völlig umgearbeitete Auflage.
Strassburg: J. H. Ed. Heitz, 1903. 8vo, pp. xii. + 240.
Price 4s.*

It is often forgotten, even by students of the Bible, that the writings contained in it are but part of a larger literature, and that the part cannot be fully understood without some knowledge of the whole to which it belongs. That the selection of the books included in the Holy Scriptures was a process in which human effort was altogether under the control of Divine wisdom was an assumption common in the older apologetic literature. That the writings included are on the whole superior to those excluded may be admitted, and yet it may be held that the line of demarcation is not always so distinctly perceptible as the traditional theory of inspiration would demand, and that for the scholar at least between canonical and non-canonical literature there is no scientific frontier. The entire exclusion of the literature of Judaism leaves an unbridged gulf between the Old and the New Testament, as there is much in the Old which is not carried over into the New, and much in the New which cannot be found in the Old. Christianity cannot be intelligently studied without a knowledge of Judaism, and Judaism cannot be fully understood without going beyond the limits of the Old Testament literature. The importance of extra-canonical Jewish literature is being increasingly recognised by scholars as a necessary preparation for the study of the theology of the Apostolic Age. Much labour is being very profitably bestowed in discovering, translating and expounding the fragments of it which have survived the

indifference or the hostility even of official Judaism and Christianity. In this connexion the name of Dr. Charles deserves special mention.

Baldensperger, whose book on *The Self-Consciousness of Jesus* has for a number of years been regarded as a standard work, has in this third edition fully revised it in order to utilise as completely as possible for his purpose the results of these scholarly labours. The work is being published in two parts, in the first of which, now lying before us, he confines himself to the treatment of *The Apocalyptic Messianic Hopes of Judaism*, but only as a preparation for dealing with the Messianic consciousness of Jesus in the second part. Anticipating an objection, he explains that his purpose in no way assumes Christ's direct acquaintance with the whole or any part of this literature, but only that the religious environment in which He lived had been affected, so that He was at least indirectly influenced by it. He also recognises that in the present condition of the literary material available for study, any exposition must be tentative, subject to correction from any fresh sources of our knowledge which may yet be discovered. But even with these qualifications his work must for the present at least be indispensable for those who would make a special study of the consciousness of Jesus.

In the first chapter the *sources* are discussed. The book of Daniel as the pioneer in this class of literature is first of all dealt with. The book of *Enoch* is critically analysed into two documents, a *Grundschrift* assigned to the last years of Hyrcanus, and the *Similitudes*, which are dated in the last year of Herod's reign. The composite character of the *Book of Jubilees* and its dependence on Enoch are affirmed, and its composition is placed after Pompey's seizure of Jerusalem. The *Psalms of Solomon* are assigned to about the same time. The *Assumption of Moses* is said to contain nothing which forbids its being composed before the Christian era. The *Apocalypse of Ezra* is assigned to the beginning, and that of *Baruch* to the close of Trajan's reign. The second chapter shows the significance of this literature for

the complete religious consciousness of Judaism. It was a compensation for the deistic conception of God, and the legalistic conception of religion. Between the transcendent God and the world it introduced a multitude of intermediate beings, and it relieved the burden of duty by the supports of hope. The third chapter traces the development of the Messianic Apocalyptic ideas in connexion with the religious and political history of Judaism, and devotes special attention to such conceptions as the Son of Man, the pre-existence of the Messiah, and the Kingdom of God. The fourth chapter defines the essence of Apocalyptic, and describes its relations to other tendencies in Judaism and to Primitive Christianity. "Apocalyptic," he says, "can be defined as the separation in accordance with the later Jewish idea of God, of the Messianic expectations from the earthly, political ideals, and their elevation to the supernatural." The connexion of this literature with Essenism is denied, and its origin is assigned to circles of pietists within Judaism, in whom religion was more inward than in the mass of the nation. It was a preparation for the Gospel, because "the elevation of the eschatological to the transcendent was a stage on the way to spirituality".

It is impossible here to enter into a detailed discussion of the many literary, historical and theological problems involved in this subject. But the book may be heartily commended as throwing a great deal of fresh light on the religious ideas and tendencies of Judaism, and therefore of Primitive Christianity. With the recovery of this literature not a few ideas, in regard to which the New Testament writers have been credited with an originality due to inspiration, have been shown to be a common possession of the pious circles in Judaism, who were waiting for the consolation of Israel. If the exclusive inspiration of the New Testament in these respects cannot be any longer affirmed, yet we have in the wide extension of these ideas, which proved so helpful to the Apostolic Age in its interpretation of the person and work of Christ, an evidence of the vaster movement of the Spirit of God in the preparation of the fulness of the times

for the mission of the Son of God than has hitherto been commonly recognised. Yet the study of this literature also serves to show that without the historical facts recorded in the Gospels these ideas would have remained without vital contact with reality, and so would have continued to be practically impotent. However significant as an aid to the understanding of the mind of Christ these inquiries into the hopes of Judaism may be, it may be confidently predicted that they will not disclose the secret of the unique consciousness of Him whom only the Father knew, who only knew the Father, and could alone reveal Him.

ALFRED E. GARVIE.

1. Theology and the Social Consciousness.

By Henry Churchill King, Professor of Theology and Philosophy in Oberlin College. New York: The Macmillan Company, 1902. 8vo, pp. xviii. + 252. Price 5s. net.

2. The Psychological Elements of Religious Faith.

By Charles Carroll Everett, D.D., LL.D. New York: The Macmillan Company, 1902. 8vo, pp. xiii. + 215. Price 5s. net.

3. The Amen of the Unlearned.

By M. C. E. London: Elliot Stock, 1902. 8vo, pp. xii. + 227. Price 5s. net.

4. The Gospel of Divine Humanity.

By J. W. Farquhar. London: Elliot Stock, 1902. 8vo, pp. xv. + 210. Price 3s. net.

5. Three Bulwarks of the Faith.

By Rev. E. H. Archer-Shepherd, M.A. London: Rivingtons, 1902. 8vo, pp. xiv. + 234. Price 5s. net.

6. Readings on the Evolution of Religion.

By Mrs. F. Hay-Newton. Edinburgh and London: William Blackwood & Sons, 1902. 8vo, pp. ix. + 222. Price 5s.

7. Der Dienst der Frau in den ersten Jahrhunderten der christlichen Kirche.

Von Leopold Zscharnack, Lic. theol. Göttingen: Vandenhoeck und Ruprecht, 1902. 8vo, pp. viii. + 192. Price 5s. net.

1. THE volume by Professor King, now President of Oberlin College, has grown out of lectures given at the Harvard Summer School of Theology, and is an interesting and careful study of the social consciousness and of its right to

influence and modify our conceptions of religion and our statement of theological doctrine. As in his previous volume, *Reconstruction in Theology*, the author contends "that theology should aim at a restatement of doctrine in strictly personal terms". The social consciousness is defined as "a growing sense of the real brotherhood of men". In analysing this consciousness, Professor King distinguishes and proceeds to apply the following elements: a deepening sense (1) of the likeness or like-mindedness of men, (2) of their mutual influence, (3) of the value and sacredness of the person, (4) of mutual obligation, and (5) of love. Theology is thus penetrated with the Idea of Humanity which is the direct fruit of Christianity. There is a fair-minded criticism of Mysticism, in the sense of Herrmann, who is sympathetically referred to, while its true elements are acknowledged. It is pointed out that the great essentials to the richest life here and in the future are (1) association in which personality is respected, and (2) work in which one can lose himself. The author holds fast to the importance of the ethical element all through, and as a result frees the Divine character from arbitrariness and rejects the theory of annihilation. God Himself guards and does justice to man's personality. Perhaps Professor King's chapters suffer from excessive division, but he writes with grasp and insight and makes his theology alive with present-day interest.

2. Dr. Everett's lectures are edited by Professor Hale and are reproduced from the course he was accustomed to deliver at Harvard. He follows mainly the psychological method of theological study as distinguished from the dogmatic, the critical, and the speculative. In proceeding to examine the elements of religion, Dr. Everett prefers to speak of a philosophy rather than of a science of religion. A threefold definition of religion is reached. First it is viewed as essentially *feeling*, and here Hegel's criticism and Schleiermacher's view are taken account of. Next, religion is defined as *feeling toward the supernatural*, and Herbert Spencer's re-

conciliation of religion and science is declared to be fatal to both. The third and typical definition, which includes the three innate ideas of the Reason, is stated thus—Religion is *a feeling toward a supernatural presence manifesting itself in Truth, Goodness and Beauty*. These three ideas are termed the content of religion, as distinguished from the supernatural or the form of religion. "The whole history of religion is found in the attempt to fill the form with the content". Dr. Everett's analysis of his subject is clearly worked out, and his style, while relieved by occasional lighter touches, is on a level with his theme.

3. The anonymous author of the theological essays collected under the unpretending title of "The Amen of the Unlearned" is introduced in an appreciative note by the Editor of the *Spectator*, in whose pages these essays originally appeared. A place is justly claimed for this series of studies, drawn chiefly from the New Testament, as displaying not independent research or scholarship but "the exegesis of sympathy," and the working of a plain, thoughtful and unprofessional mind. The topics are miscellaneous, and some of the titles chosen, such as "The Touch of Nature in St. Paul," "St. Luke as Artist," "Friendship in the Bible," "Good Breeding in the New Testament," show that this volume is sufficiently varied in interest and intelligible to the average reader. Weightier truths are not omitted, and what is said on "Grace," "Faith," and "Forgiveness" is worthy of attention. It is well that a layman should write for laymen on religious and the highest subjects, and these essays are a good example of the freedom and the reverence with which study of the Bible should be accompanied. The "Epistle to the Hebrews" (p. 17) should be Epistle to the Romans.

4. In "The Gospel of Divine Humanity," another thoughtful and earnest layman presents in a series of fifteen essays his view of Divine revelation and of Christianity and

its adaptation to humanity. We gather from the prefatory reminiscence of a clerical friend that Mr. Farquhar reached his beliefs after passing through various phases of thought, and finally came to "a sort of tranquil universalism, believing that there was something good in every positive opinion". The peculiarity of this volume is the emphasis laid on the Divine Fatherhood, on the fact of Christ as the Representative and the only begotten Son of God, and on the resulting "idea of Humanity in its unitary aspect as the Body of God". The author attempts to interpret Christian doctrine in the light of these ideas, and to show the reasonableness and comprehensiveness of Christianity by its fitness to appeal to the whole man and by its reconciling the universal and the individual in a new and "a Divine Humanity". Many things in these earnest and religious pages will provoke criticism and disagreement, but the spirit of candour and the love of truth and no less the desire to offer suggestive help are everywhere apparent. Words like "unitary" and "union" are not lucid, and the names of G. H. Lewes and the prophet Jeremiah are wrongly printed and referred to on pages 41 and 87.

5. Mr. Archer-Shepherd's frank and confident tone in dealing with Evolution, the Higher Criticism, and the Resurrection of Christ, as "Three Bulwarks of the Faith," makes the six chapters of his volume pleasant and inspiring reading. The work is not intended for the learned, but is the outcome of papers read at clerical gatherings, and its aim is to serve as an introduction to the methods and results of the Higher Criticism and Science. The volumes of the late Professor Robertson Smith are expressly mentioned by the author as supplying materials which are here accepted and popularised. As regards Creation, Evolution and the Fall, the author writes in full sympathy with the modern spirit, and in his chapter on the Paschal Lamb he likewise welcomes the light thrown by the study of comparative religion. Those who have not recourse to standard and authoritative works will find this volume serviceable as an

introduction and summary, and it is to be commended for its literary plainness and its useful apologetic purpose. The name of Aubrey Moore (p. 13) and the Latin expression (p. 160) should have been given correctly.

6. Mrs. Hay-Newton's "Readings" in Evolution were prepared for a gathering of English women at Algiers who met to discuss Christian evidence. Professor Edward Caird's Gifford Lectures were chosen as the subject of discussion, but owing to the difficulty of understanding them it was left to Mrs. Hay-Newton to read a summary or explanation of their contents, and her *précis* is now embodied in the fourteen short chapters of this volume. The authoress writes with charming modesty and gives evidence of the careful reading of Professor Caird's volumes and of intellectual culture, but the publication of these papers will not effect much beyond giving voice to a nameless "something" within the writer and can only appeal to a very limited circle. We are almost of opinion that Gifford Lectures are becoming a public danger, and that most of them should be left without reproduction and in that region of incomprehensibility in which they were first delivered!

7. Zscharnack's volume on *The Service of Woman in the First Centuries of the Christian Church* is a good specimen of the industry and thoroughness which characterise German scholarship and investigation. The author writes as a pupil of Harnack, to whom he dedicates his work, and like his master he is fully possessed by the scientific spirit and by interest in handling historical material which does not yield often any certain inference. Instead of following exclusively the geographical or the chronological arrangement, Zscharnack wisely adopts the method of combining both as the best means of arriving at the truth on matters that admit of much dispute. The subject is dealt with in three divisions. Part I. disposes of three preliminary questions: 1. The general estimate of

woman in Christianity. 2. The position of women in relation to Christianity, including those who gave themselves to martyrdom. 3. Principles of the constitution of the ancient Christian Church. In Part II. the author faces the difficult questions connected with the service and functions of woman in the Church, treating of (1) women's right to teach and prophesy, (2) their sacerdotal functions or the right claimed to dispense Baptism and the Lord's Supper, (3) the official standing and the relations of widows and deaconesses. Part III. discusses the service and position of woman outside the Church in (1) Gnosticism, and (2) Montanism. Zscharnack's acquaintance with the sources and freedom from dogmatic bias are excellent, and his labour ("ein Kärnerdienst"!) in clearing up a department of early Church history deserves acknowledgment and admiration.

W. M. RANKIN.

Geist und Körper, Seele und Leib.

Von Ludwig Busse, Professor der Philosophie an der Universität, Königsberg. Leipzig: Verlag der Dürr'schen Buchhandlung, 1903. Pp. x. + 488.

PROFESSOR BUSSE'S book is one of great importance, not only because of its inherent worth and interest, but also for the following reason. The relation subsisting between mind and body has not only been matter of supreme philosophical interest since the days of Descartes, but this inquiry is deeply exercising the minds of philosophers to-day in every country where philosophy is keenly pursued. Busse's work has thus the merit of peculiar timeliness. His interest in the subject was already known, particularly through his able *brochure* on the subject a few years ago, but this portly volume, so comprehensive in its range of treatment, and so complete in its mastery of the relevant literature, will greatly enhance the reputation of the editor of the famous *Zeitschrift für Philosophie*.

Professor Busse's method of treatment, though so full and thorough, is yet very clear and simple. While the relation between the two series of processes—the psychical and the physical—can be stated in many more ways or possibilities than Busse's main divisions have set down, I think he has done wisely, for purposes of effectiveness, in concentrating strength on the three main divisions chosen for his inquiry, and subsuming minor differences under them. These divisions are: (1) the materialistic theory, which is treated so as to bring out how it may be laid aside as an impossible standpoint; (2) the theory of psycho-physical parallelism, which has the sanction of great names; and (3) the theory of psycho-physical interaction—a dualistic causal theory, which Busse seeks to vindicate as the most natural and

preponderatingly defensible of the three. This theory, while placing the spiritual and corporeal worlds over against each other, yet sets them in relation to each other. When the themes falling under these three divisions have been discussed with masterly power and Teutonic thoroughness, the work is brought to a close with a summarised idealistic spiritualist world-view, on the basis of the interaction of physical and psychical forces.

First, in dealing with the materialistic theory, Professor Busse might have added, to his already numerous references, some mention of the position of Dr. Shadworth Hodgson in his *Metaphysic of Experience*, as among those who treat the physical processes as the 'cause of the psychic processes. For, however attractively the defence of such positions may be presented, the grave initial difficulties attaching to them must be pointed out. If physical causes produce their physical effects, the latter equalising the former, must we not then conclude that the psychic effects flowing from these same physical causes must be strangely superfluous or unbalanced effects? Or are they altogether uncaused? Are the inner psychic sources, such as feeling and desire, not creative of psychic effects, speech for example? Such are among the difficulties of this interesting position, which Busse has very ably dealt with, naturally following the discussion on the lines it has taken in Germany.

Second, parallelism is very fully gone into by our author, as any theory deserves to be which is supported by Bain, Wundt, Riehl, Höffding, Paulsen, Jodl and Münsterberg. On this theory there is no causal relation between the two series of processes—the physical and the psychical—which are simply parallel. That is to say, the two fields are closed against each other: there is, in each case, an unbroken causal nexus. The principle of causality is treated by Busse when he comes to speak of what he calls the artificiality of the parallelistic theory. He then shows the principle of causality to be no obstacle to the relation of mind and body, which are left in so unrelated a form by parallelism. Busse takes parallelism for no fact of experience, but a theory or

hypothesis for the interpretation of facts. After duly criticising thinkers like Wundt, Jodl and Münsterberg, Busse examines the biological and psychological consequences of parallelism, in their bearings on the soul and its life.

Third, the interaction theory, espoused by Professor Busse, is presented as the most natural conception of the relation between spirit and body, and as corresponding better with the logical need of thought to view the world as a unified whole, than does the parallel theory. This superiority he demonstrates, further, in respect of its avoidance of paradoxical and absurd issues or consequences, and in its closer agreement with idealistic metaphysic and an ideal conception of the world. Then Busse passes to the difficulties of the interaction theory, which are dealt with in able and suggestive fashion. This is well, for, though I have myself long held strongly to this theory, yet it has always seemed to me that the parallelistic theory has an advantage in the clearness of its issue, and the scientific pretensions it puts forward. Consequently, the real strength of the interaction theory is manifest only when its difficulties have been faced, and its contentions properly set forth. It gives a better account of the facts—no small token of superiority. There is, of course, the stupendous difficulty as to causal interaction between the two apparently disparate series, but it can be very reasonably resolved in entire consistency with the law of the conservation of energy. In fact, the difficulty is due to misconception of that law, for the quantitative relations of these causal connexions is all there is any need to maintain. Besides Busse, other thinkers who have here helped to clear away misconceptions are Sigwart, Erhardt, Wentscher, Rehmke, Külpe, Stumpf, to name no others. As a result, interaction has been shown to contradict no known law, rightly interpreted, and to be, at the same time, in happy accord with the testimony of experience. No doubt, there is the difficulty, in dealing with the psychic phenomena, that modes of consciousness and forms of material energy seem incommensurable. But it must not be overlooked that it is not necessary to the interaction theory to maintain that the

psychic phenomena *create* the physical changes, but merely that the latter cannot occur without the former. The psychic state is a cause in the sense that the physical movement requires it as an element or factor. The *how* of the physical change so caused may be hid from us, but this is not more puzzling than other cases where we do not know the *how*. In this connexion I may be permitted to express doubt whether the psychic phenomena as possible forms of energy have ever had full consideration made of them. What if they are not only forms of energy but of the most real energy? What if our inability or reluctance to admit them so be born only of the scientific habit of mind? It is so much easier to do scientific justice to the physical than to the psychical phenomena. More serious, to my mind, than the question of the incommensurableness of the two series of forms of energy, is the consideration whether, in adopting the interaction theory, we may not come short of doing justice to the perfect spontaneity of mind. Yet I do not myself feel this difficulty to an extent that prevents my accepting that theory as a reasonable and even necessary postulation. But I must draw these remarks to a close by saying that every one, no matter which of the contending theories may claim his adherence, will feel grateful to Professor Busse for having added another to the standard works upon the subject, one, too, with which future writers upon the subject will have to reckon. There is an excellent list of contents, and an index of authors is given at the close.

JAMES LINDSAY.

The Ministry of Grace. Studies in Early Church History with Reference to Present Problems. By JOHN WORDSWORTH, Bishop of Salisbury. Second Edition, revised. London: Longmans, Green & Co., 1903. Cr. 8vo, pp. xxvi. + 507. Price 6s. 6d. net.

THE merits of this inquiry into the origin, nature and claims of the Christian ministry were recognised and its main positions examined at some length in this Journal¹ on the publication of the original edition. It is a matter of satisfaction that the book has reached already a second edition, and that its author has had the opportunity of considering some things anew in the light of criticism and also of recent contributions to his subject. It is an important and candid study of the great questions relating to the purpose, function and prerogative of the ministry, and it presents these questions in aspects which deserve serious consideration. It is not too much to say of it that it points to the possibility of a better understanding of some of the most controverted positions and to a nearer approach of competing views one to another. The distinction drawn between a *mediating* priesthood and a *ministering* priesthood may help to remove some difficulties.

In this edition, while the former paging is retained, new matter has been introduced into the text at various points. Larger additions are given at the end. Besides the very useful list of books treating of Church orders and liturgical usages which appeared in the former edition, we have four new appendices. One of these gives a pretty full account of the *Canons of Basil*, an Egyptian Church order probably of the fifth century. Another reprints a portion of the Report of the Committee of the Lambeth Conference of 1897 on "Religious Communities," published in 1902. The remaining appendices contain a paper on "Liturgical

¹ Vol. xii., p. 40.

Development," and a note on "The Holy Fire at Jerusalem," in which the Bishop expresses the opinion that "the whole ceremony, as far as the holy sepulchre is concerned, probably had its origin in the custom observed by Silvia [referred to on p. 439 of the volume] of lighting the lamps in the Church of the Anastasis daily from the inner cave 'where a lamp is always alight night and day'".

The Sixth Book of the Select Letters of Severus, Patriarch of Antioch, in the Syriac Version of Athanasius of Nisibis. Edited and Translated by E. W. BROOKS, M.A. Vol. i. (Text), Part 1. London: Williams & Norgate, 1902. 8vo, pp. ix. + 259. Price 30s. net, including the English translation which is to follow; volumes not sold separately.

We have great pleasure in calling attention to this first instalment of the important work undertaken by the Text and Translation Society. The volume is of handsome form, the Syriac is splendidly printed, and the editing has been done in the most conscientious and scholarly fashion. The letters themselves, too, are of very considerable interest. They are addressed to a great variety of persons, bishops, presbyters, dukes, monks, clergy and officials of various kinds. A brief introduction deals with the state of the text. These letters of Severus, which have perished except for a few fragments in Greek, are happily preserved at least in part in certain Syriac versions. Of these versions two exist only in isolated letters or fragments, but of the third, *viz.*, that of Athanasius of Nisibis, which was made in A.D. 669, we possess the sixth book almost entire in two British Museum manuscripts of the eighth century. This work contained a selection from the letters, not a complete collection. Mr. Brooks has been able to use also another couple of British Museum documents which give parts of the version. His text records all variations, except minor differences in script and punctuation. The few Greek fragments are also given in full. We shall look with great interest to the publication of the translation.

Weidner's Theologia, or, The Doctrine of God. 229

Theologia, or, The Doctrine of God. By REVERE FRANKLIN WEIDNER, D.D., LL.D., Professor of Theology in the Chicago Lutheran Theological Seminary. Chicago, New York, Toronto: Fleming H. Revell Company. Cr. 8vo, pp. 143.

Professor Weidner has done much for theological students in the preparation of handbooks of various branches of theological science. This volume, the latest in a series of treatises which are a remarkable testimony to the diligence of the author and the wide extent of his knowledge, will be in respect both of its handy form and its compact contents of much service for class-work as well as for private study. It is based on Luthardt's well-known *Kompendium*, which has had so large a circulation in Germany and elsewhere. But it contains much that is not in Luthardt and treats the various topics independently. It is an "adaptation of Luthardt's method of presentation," as is explained in the preface, "to the Protestant needs of America". The question of Revelation, and the so-called proofs of the existence of God being discussed in the introductory pages, the author proceeds to state in turn the main points in the doctrines of the Divine Personality, God as Holy Love, the Attributes, the Trinity, Predestination, Creation, Providence, Miracles, Angels, Satan. The value of the book as a student's manual is increased by the addition of examination questions and by the introduction of frequent quotations from the great masters in dogmatic theology.

Edward White. His Life and Work. By FREDERICK ASH FREER. London: Elliot Stock, 1902. Large cr. 8vo, pp. viii. + 374. Price 6s. net.

It was fitting that there should be some memorial of one who for many long years was a notable figure in the ecclesiastical world as well as in the theological, and who was held in high esteem by all who knew him. In this volume Mr. Freer has done justice to the memory of his friend, and has furnished the Christian public with an interesting and sympathetic record of a remarkable life. Edward White's career deserves

to be widely known. There is much in it to stimulate the younger generation of Christian thinkers and preachers to courage, constancy and high endeavour. It is the career of one whose ministry had the smallest and most obscure beginnings, and who had to keep his head erect and his heart undaunted through long years of disadvantage and discouragement, but who raised himself in the course of time to a position of distinguished usefulness and honour in the Church to which he belonged and won an eminent reputation outside those limits. The controversy which arose over the publication of his *Life in Christ*, and which raged from 1870 to 1875, made his name known far and wide. That book is his most considerable contribution to theology. It fails, in our opinion, in the attempt to construct a consistent doctrine, and is fundamentally mistaken in its rendering of the conceptions of the Bible, especially the Old Testament. Its central position is mixed up with some entangling speculations of a subsidiary interest, and the view which it gives of Christ's work in relation to man's constitution and destiny has some incongruous elements. But the book contains at the same time much that is just and true and well stated. It has made many converts, and has exercised a very considerable influence on religious thought. Mr. Freer, himself a convinced advocate of the theory, gives a good account of the book and the controversy, and those who have dissented most strongly from the writer's reasoning have had nevertheless the highest regard for the man. In addition to what Mr. Freer himself gives, there is in the appendix a valuable analysis and critical estimate of Mr. White's book, the *Life in Christ*, by the Rev. W. D. Maclaren. The appendix also contains a selection from the numerous tributes of appreciation paid by eminent men, a statement on Mr. White's influence abroad, an address by Dr. Dale, and some gleanings from Mr. White's latest note-books. In these last we find some acute and striking observations, fitly and pointedly phrased, which serve to heighten one's idea of Mr. White's power of thought. The volume will be welcome to many.

The Grounds of Theistic and Christian Belief. By GEORGE PARK FISHER, D.D., LL.D., Emeritus Professor of Ecclesiastical History in Yale University. Revised edition: in great part rewritten. London: Hodder & Stoughton, 1902. 8vo, pp. xx. + 463. Price 10s. 6d.

Few American divines have made more diligent use of their time or done more justice to a high and honourable office than Dr. Fisher. After many years of untiring devotion to the work of a professor of theology and of great public usefulness, Dr. Fisher has now been relieved from the active duties of a Chair in Yale, and is devoting his well-won leisure to literature. We rejoice that he has been able to complete this new edition of one of his best known works. It has been much appreciated in its original form, and in this carefully revised issue it should be sure of a continuance of its usefulness.

It begins by stating the questions involved in the ascription of Personality to God and by reviewing the arguments for the Being of God. It gives one good chapter to a criticism of the leading anti-theistic theories and then passes on to the evidence for the Divine origin of Christianity and the Divine Mission of Christ, giving a chapter to the particular question of our Lord's own consciousness. Thereafter it addresses itself to the problems of the reliability of the Gospel records and the testimony of the Apostles. One of the best chapters is that on the authorship of the Fourth Gospel—a very complete and penetrating study which takes account of the most recent aspects of the question. Another very informing chapter deals with the *gradualness* of Revelation. There is also a very judicious discussion of the relation of the Christian Faith to the Bible and to Biblical criticism, in which some good things are said of the historical character of Revelation, the organic connexion of Christianity with the Old Testament, and open historical questions in the Old Testament annals. The book concludes with a statement of the relation of Christianity to other religions, exhibiting the fitness of the former

to be the religion of mankind. Dr. Fisher has spared no pains in bringing his treatment of these great topics abreast of the thought of the day, and his book is the fruit of competent knowledge, reverent reflection and sound reasoning.

The Didascalia Apostolorum in Syriac. Edited from a Mesopotamian Manuscript with various readings and collations of other MSS. By MARGARET DUNLOP GIBSON, M.R.A.S., LL.D. (St. Andrews). London: C. J. Clay & Sons, 1903. 4to, pp. x. + 226. Price 5s. net.

The Didascalia Apostolorum in English. Translated from the Syriac. By MARGARET DUNLOP GIBSON, M.R.A.S., LL.D. (St. Andrews). London: C. J. Clay & Sons, 1903. 4to, pp. xviii. + 113. Price 4s. net.

These volumes form No. 1 and No. 2 of the *Horæ Semiticae*. They are both by the experienced hand of Mrs. Gibson, and they give us all that we should know about this curious pseud-epigraphic book. The first volume contains the Syriac text with all available apparatus. The Greek text is no longer extant, and we are dependent on the Syriac. Two years ago, however, some fragments of a Latin translation taken from a Verona palimpsest of the fourth century were published by Professor E. Hauler. The Syriac text was carefully edited by Lagarde in 1854. It is now given by Mrs. Gibson on the basis of new collations of some importance. The second volume, in addition to the excellent translation, provides tables of quotations from Scripture. These are of interest. Those from the Old Testament are taken from the LXX; those from the New follow sometimes the Peshitta Syriac, sometimes the Old Syriac, and sometimes a text corresponding with neither and suggesting a Gospel harmony as the source.

The book itself is assigned to the third century. It is the basis of the first six books of the *Apostolical Constitutions*. It was thought by Lagarde to have originated with the heretical sect of the Audæans. It is quoted by Epiphanius. It is of considerable interest to the student of ecclesiastical

history for the light it sheds on the ideas and practices of the Church of the third century. It has much to say about bishops, their ordination, their manner of life, etc. It exalts their authority, yet it gives no hint of a Bishop of Rome as superior to all others, and it shows that bishops were elected by all the people.

The Epistle to the Hebrews. The Greek Text with Notes and Essays. By BROOKE FOSS WESTCOTT, D.D., D.C.L., late Lord Bishop of Durham, Honorary Fellow of Trinity and King's Colleges, Cambridge. Third Edition. London: Macmillan & Co., 1903. 8vo, pp. lxxxiv. + 506. Price 14s.

The first edition of this commentary was published in 1889. It has undergone little change since then. The second edition appeared in 1892. It contained a few minor additions and corrections, but was in most respects a simple reprint. The same is the case with the present issue. The commentary has taken a high place in the list of books dealing with the epistle to the Hebrews. It is not one of the late bishop's best performances in exegesis. More than any other of his expository works it betrays a disposition to follow too implicitly Patristic interpretations. Here and there it makes too much of verbal and grammatical niceties, which look less reasonable than ever now that so much progress has been made in the appreciation of the forms of later popular Greek. And some of the essays or larger notes, *e.g.*, the one on the use of the term "Blood" in the epistle, are less satisfactory than might have been expected. But with all this the book is entitled to the reputation it has won as one of the fullest and most painstaking expositions of this great epistle. The introduction is of special value, giving as it does Dr. Westcott's mature judgment on the literary and historical questions and handling with well-earned authority all that belongs to the criticism of the text. There is a very good statement of the *characteristics* of the epistle, as also of its relations to the Old Testament and to the Fourth Gospel. Among the

best discussions is that which traces the historical evidence for the Pauline authorship to its source, and brings out how slender it is. The similarities and dissimilarities between this epistle and the epistle of Barnabas are exhibited in detail, with the result of showing how different the answer of the latter is from that of the former to the question of the relation of Christianity to the Old Testament.

Of the Laws of Ecclesiastical Polity. The Fifth Book. By RICHARD HOOKER. A new edition, with Prolegomena and Appendices, by RONALD BAYNE, M.A., University College, Oxford; Vicar of Holy Trinity, Greenwich. London: Macmillan & Co., 1902. Large 8vo, pp. lxxiv. + 738. Price 15s. net.

This forms one of the volumes of "The English Theological Library," edited by the Rev. Frederic Relton. It is a sumptuous edition, most attractive in form and admirably printed. The text followed is the original of 1597, with some modernising in the spelling. The notes are those of Keble's second edition (1841) with revisions, and also with certain curtailments in the matter of quotations. All the original Greek and Latin quotations are now translated. These are very numerous, and the editor has acted wisely in the particular renderings he has followed. Instead of adopting the Revised Version he has given the quotations (except those from the Psalter) in terms of the Genevan Version of 1562, judging that to be most in accordance with Hooker's practice. In the case of the Psalms he has taken the Prayer-book Version printed in the Bishops' Bible of 1572. In dealing with Keble's valuable notes Mr. Bayne has taken considerable liberties, not only translating the Latin and Greek, but following a method of his own in explanations and references and adding original matter of his gathering. His defence for dealing in this way with Keble is that the present edition is intended for the use not of the classical scholar in particular, but of the general reader and student. Some matters of minor importance,

which have hitherto been difficulties, are cleared up, and the *Christian Letter* has been added.

In the *Prolegomena* we get a good sketch of Hooker's life, and a fair statement of his style and characteristics. There are also two chapters devoted to "Disciplinarian Puritanism" and "Hooker's Doctrine of the Lord's Supper". There are some rather doubtful things in the former, but the latter brings out very definitely the sum and substance of Hooker's idea of the Real Presence, *viz.*, that it is to be sought not in the Sacrament, but "in the worthy receiver of the Sacrament".

Crown Theological Library.

The fact that a number of works are published each year on the Continent which well deserve translation into English, but are too small for inclusion in the *Theological Translation Library*, has led Messrs. Williams & Norgate to inaugurate a new series of smaller volumes, to be known as the *Crown Theological Library*. The size of the volumes will be crown 8vo, and every care will be taken to insure an attractive appearance. The average price for the volumes will be five shillings. It is not proposed that only translations shall appear in the library. The first volume will be a translation of Professor F. Delitzsch's famous lectures on *Babel und Bible*, with seventy-seven illustrations and an Introduction by the Rev. C. H. W. Johns. Among the volumes that have also been arranged for and are in active preparation the following may be mentioned: *The Dogma of the Virgin Birth of Jesus*, a Christological study by Professor P. Lobstein of Strassburg, translated from the French, with notes specially prepared for the English edition by the author. *Im Kampf um die Weltanschauung, a Pastor's Struggles to Reconcile Faith and Reason*, by R. Wimmer. *Two Addresses on Present-day Questions, Roman Catholic Morals, Evangelical Faith and Ritschl's Theology*, by Professor W. Herrmann of Marburg, author of *The Communion of the Christian with God*. *Liberal Protestantism, its Origin, Nature and Mission*, by Jean Reville of Paris.

S. D. F. SALMOND.

The First Interpreters of Jesus.

By George Holley Gilbert, Ph.D., D.D., Professor of New Testament Literature and Interpretation in Chicago Theological Seminary. The Macmillan Company, 1901. Pp. xiii. + 429. Price 5s. net.

God and the Individual.

By T. B. Strong, D.D., Dean of Christ Church, Oxford. Longmans, Green & Co., 1903. Pp. xxiii. + 112. Price 2s. 6d. net.

Fiat Lux : Outspoken Essays in Theology and Criticism.

By Inquisitor. London : Swan Sonnenschein & Co., 1903. Pp. 302. Price 6s.

Schopenhauer's The Basis of Morality.

Translated, with Introduction and Notes, by Arthur Brodrick Bullock, M.A. London : Swan Sonnenschein & Co., 1903. Pp. xxiv. + 285. Price 4s. 6d.

HOLDING that the interpreters of Jesus, who were first in time, are still first in influence and authority, Dr. Gilbert takes the writings of Paul, John, Peter, James, Jude, and the Epistle to the Hebrews, and proposes to set forth without comment, defence or criticism just what they contain and teach. This is not so simple a task as it looks, for no expositor can approach any writing without taking his own mind with him, and that mind is sure to possess certain rubrics and certain leanings of its own. We seem at times to catch sight of a certain anti-dogmatic or anti-metaphysical bias in Dr. Gilbert; he is inclined, like Wendt, to put as little into, or take as little out of, some verses as he can, and in the great Christological passage in Philippians, for instance,

he insists that Paul teaches not a real, but only an ideal, pre-existence of the Messiah. But, on the whole, it must be said that he works in an unusually clear light, and holds the balances with a most impartial hand. Moreover, in a kind of book that might easily have been dull and dry, he has contrived to be continuously interesting. Half the space is devoted to Paul (pp. 1-211); a chapter each is given to James, 1 Peter, 2 Peter, Jude, Hebrews; and the third part (pp. 301-397) deals with the teaching of John—the section on the Epistles being entitled “The Life of the Children of God,” and the Apocalypse being presented with remarkable freshness in four short chapters, the first of which bears the striking title “The Christian Manual of Arms”. The Fourth Gospel, it is explained, although it contains an important Johannine element, gives us substantially the thought of Jesus rather than of John, and its content has accordingly been discussed in *The Revelation of Jesus* (G. H. Gilbert: Macmillan, 1899).

The indexes—one of subjects, the other of Scripture passages—are exemplarily complete. The volume is distinctly handsome, but, as is the way with books made up in America, it is most unpleasantly heavy to hold.

This little book, which consists of four addresses given in the cathedral of St. Asaph to the clergy of that diocese, is a protest against individualism and, in particular, against the idea so prevalent among Protestant Englishmen that, the relation between God and the individual being immediate, all sacraments and even the Church itself are impediments rather than helps. This individualistic view, Dean Strong thinks, has in it the germs of serious intellectual error, allying itself, as in Harnack's *What is Christianity?* with naturalism, and, as appears in Professor James' Gifford Lectures, tending to pass into scepticism—just as in the region of politics it would lead to anarchy and chaos. Appealing first to Scripture, Dr. Strong argues that individualism “does not represent the drift of the *whole* of Scripture,

though there are passages which in isolation seem to carry it"; and naturally makes much of Paul's teaching on the Church as the body of Christ. His argument somehow is far from convincing, and at times, as in his interpretation of Jesus' conversation with the woman of Samaria, savours somewhat of special pleading. If the Reformers, as he says, underlined certain texts, the Dean for his part reads into certain others a sacramental sense they can scarcely carry. The author's second appeal against individualism is to history, and exhibits that same rich and intimate knowledge of mediæval thought which delighted readers of his *Christian Ethics*. But to be able to show that the individualism of the Reformers "arose in certain quite intelligible ways"—through certain political influences and the triumph of nominalism—hardly proves that it was wrong; as Professor James would say, to explain the origin of a thing is not to explain away its significance. The merit of Dean Strong's book is that it brings forward a social or churchly aspect of the Christian life which among Protestants is too often lost sight of; but its weakness is that it seems to be quite unconscious of any middle course between a crass individualism and a sacramental church.

"Inquisitor" is confident that, so far at least as the best minds of the day are concerned, "the shiftings of religious opinion in modern times have moved entirely within the circle of truths recognised by the Christian Church in every age as foundation Christian truths" (p. 6). Untenable positions have been given up—such as verbal inspiration; the truth has been set in new relative proportions—the humanity of Christ, for instance, has been more made of; hitherto hidden aspects of truth have been brought to light—for example, the work of Christ *in* the believer; and in general, Christian opinion has become milder and therefore healthier. But there have been no really disturbing shiftings of the old evangelical foundations; and, as the second essay suggests, those who have been named "heretics"

have simply "preserved for God and the world the neglected complements of truth" (p. 41). In the essays that follow—there are eighteen in all—"Inquisitor" shows some ways in which he would be inclined to re-state or amend or supplement the old truth. He is hampered throughout by his conception of the absolute as unknowable, and gives a frankly modalistic reading of the Trinity. He holds a very "broad" view of inspiration; and in other ways is somewhat rash, though he is always most reverent. But his pages are best taken—and this no doubt is what the author intends—as suggestive rather than dogmatic.

The Basis of Morality, which its translator regards as "one of the most important contributions to ethics since the time of Kant," was a prize essay which did *not* get the prize. It was rejected by the Danish Royal Society of Sciences because it did not prove its case, spoke disrespectfully of certain "summi philosophi," and ignored all relation between metaphysics and ethics; that is, Mr. Bullock suggests, because it was paradoxical and aggressive, and not at all welcome in a philosophical atmosphere that was saturated with Hegel and Fichte. This was in 1840; and in the same year Schopenhauer took the rejected essay and published it with a long and highly caustic introduction. A second edition, with many enlargements and insertions, was issued in 1860, a few months before the philosopher's death. Mr. Bullock's translation is admirable, and did not at all require that so many words should be printed in leaded type. He seems always to write "phaenomena"; but "phaenominal" (*sic*) on p. xxii. cannot be passed.

JOHN LENDRUM.

The Origin and Propagation of Sin. Being the Hulsean Lectures delivered before the University of Cambridge in 1901-2. By F. R. TENNANT, M.A. (Camb.), B.Sc. (Lond.); Student of Gonville and Caius College. Cambridge: University Press, 1902. Cr. 8vo, pp. xv. + 231. Price 3s. 6d. net.

THE object of this book is to effect the repudiation of the Church's doctrine of original sin by a criticism of its implications, and to construct a doctrine as to the nature and origin of man's sinfulness "in terms of the knowledge and language of our particular age". The problem is stated with all its difficulties in the opening chapter. In the next chapter an attempt is made to prove the theological doctrine to be really speculative, and brief sketches are given of the way in which it has been treated in the philosophical schools—by Descartes, Malebranche, Spinoza, Leibnitz, Kant, Hegel, Schelling, Lotze and others. Then comes a chapter on the treatment of the problem in empirical science and evolutionary theory. The fourth chapter expounds the presuppositions of the new theory, its relation to Scripture, etc., the conclusion being that the doctrine of the fall is no part of the Christian Revelation. There is also a large collection of appended notes, amplifying or explaining certain parts of the argument.

The book is written in a commendable spirit and with a due sense of the difficulties of the question. It appraises the merits and demerits of the Pelagian doctrine on the one hand and the Augustinian on the other in a sensible and temperate spirit, and aims not at the mere destruction of the old but at a restatement which will preserve what is essential in the ancient doctrine. But it concerns itself much more with the philosophical and biological aspects of the problem than with the Biblical. The great theologians are conspicuous by

their absence, while the philosophers are called in in their numbers. Apart from the one or two passages on which the doctrines of a fall and original sin have been made most obviously to depend, the book takes no notice of the large number of passages which either imply or explicitly give a view of man's nature, affections, habits and acts, which means vastly more than the evolutionary theory, as it is presented by Mr. Tennant, admits. Some of our Lord's own words, as well as the great arguments and appeals in such paragraphs as Romans vii., viii., are hard indeed to accommodate to any theory which, as is the case with Mr. Tennant's, does not regard man as having departed from a former righteousness, and deals with sin as purely and simply positive and volitional, and recognises no germ of evil in the child. Nor does it seem to us that the theory in question meets the deepest facts in human life and experience by any means so adequately as is done by the doctrine of original sin rightly understood. Mr. Tennant has written, however, an able and candid book which calls attention to the difficulties attaching to that doctrine (which the wisest theologians have never ignored), and gives us occasion to think again into some of the profoundest problems suggested by Scripture, reason and life.

The Great Marquess. Life and Times of Archibald, 8th Earl and 1st (and only) Marquess of Argyle (1607-1661). By JOHN WILLCOCK, B.D., author of "A Shetland Minister of the Eighteenth Century," "Sir Thomas Urquhart, of Cromartie, Knight," etc. Edinburgh and London: Oliphant, Anderson & Ferrier, 1903. 8vo, pp. xxii. + 396. Price 10s. net.

It is strange indeed that the times have been so slow in producing anything like an adequate *Life* of the Marquess of Argyle. It might have been expected that a man occupying so high a station and playing so great a part in the annals of his country, a foremost figure in one of the most fateful and chaotic passages in the history of the Scottish people, should have found an early biographer, and not one indeed but several. It has been left, nevertheless,

to a Shetland minister at the beginning of the twentieth century to do what might have been done a couple of centuries ago. Mr. Willcock has supplied a great want in Scottish literature, and has made amends for a long-continued neglect which has not been to the credit of Scottish patriotism or Scottish historical instinct. And the work has been done in so capable a fashion that the handsome volume now before us will at once take a distinguished place among historical monographs.

The task which faced Mr. Willcock, when, at the suggestion of Mr. Firth of Oxford, himself a brilliant example of the scientific student of history, he undertook the preparation of this *Life*, was a very difficult one. It meant much laborious research, especially in unpublished material. And the book bears witness all through to the patience, the skill and the good sense with which this part of the task was done. The author has made good use of the archives of the house of Argyle and of other sources of information which were placed at his disposal, and has been able to give us some of the most important documents in their entirety. By the kind permission of the Earl of Morton, a series of thirty-four letters from the Marquess, his father, his wife and his daughter, which have never before been given to the public, are printed in full, and they are of great interest. But what is more, by the consent of the Duke of Argyle the appendix gives in full the famous six letters which were sent by Monck to his everlasting shame direct from London to the Lord High Commissioner in order to secure Argyle's condemnation for treason. These letters came to hand at the crisis of the trial, when it seemed likely indeed that he was to be acquitted. They were read contrary to the forms of judicial procedure, after the proof had been closed on both sides, and they succeeded in the object with which they were sent. They were lost sight of for a time, but were recovered by the eighth Duke from a collector of antiquities into whose hands they had come. Their publication now adds to the value of the work.

Mr. Willcock, however, has had greater difficulties to

confront than any connected with the mere matter of research. He has had to a large extent to prepare his public for a patient hearing of his case. He has had to surmount these barriers of prejudice which have been established in the minds of many by impressions drawn from Aytoun, Sir Walter Scott, Napier and others, and he has had to meet not only the general Royalist verdict, but also some particular charges which have been stoutly upheld by those whose natural sympathies are with Royalist aspirations. It is strange that partisan feeling should run so strong on the question of Montrose *versus* Argyle, and strange that men should not be content with doing their best for the reputation of the one without disparagement of the other. But so it is, and to Mr. Willcock's honour it must be said that he has striven to escape this danger and to vindicate the one great Marquess without seeking the poor satisfaction of throwing stones at the other. Where he has had to enter the lists against others in the appeal to matters of fact, he does not come off second best. Among other things, he has made it as plain as plain can be that a charge which has been persistently brought against Argyle in connexion with Montrose's invasion of Scotland is without foundation. On the face of it the charge is a very absurd one, in view of the fact that Montrose himself declared in proclamations and speeches that it was by the royal orders that he invaded Scotland. But the allegation, nevertheless, is that Argyle, as stated by Sir James Balfour, reported to the House that he had received a letter from the Secretary, the Earl of Lothian, showing that His Majesty was "no wayes sorey that James Graham was defeat in respect, as he said, he had made that invasion without and contrarey to his command". And then it is argued that such astounding ingratitude on the part of Charles is incredible; that he could not indeed have known at the time that Montrose was defeated; and that the letter in question must have been an invention of Argyle's. Much miserable use has been made of this in damaging Argyle and representing him as guilty of a base forgery. But now comes Mr. Willcock with a detailed refutation exhibiting the entire

absence of evidence to support this gross charge; showing, from documents published by Dr. S. R. Gardiner in his *Charles II. and Scotland in 1650*, that Mr. Napier had confused old style and new; and bringing out the groundlessness of the statement that at the time in question Argyle could not have received any such letter from Lothian. This is but one instance of Mr. Willcock's carefulness and sureness of foot.

The narrative is given in a lively and forcible style. At points it tends to become even somewhat free and easy. But it carries the reader along and sustains his interest. As it moves on it deepens his sympathy with the writer's view of things. It is by no means a blind laudation of one side. Mr. Willcock can see the weak places in the case which he supports as a whole. His spirited account of the famous Glasgow Assembly makes frank acknowledgment of the revolutionary character of the proceedings, and he recognises the difficulty of the questions which arose with regard to the Solemn League and Covenant. He has looked with care at three possible interpretations of Argyle's career—one which would make him a prodigy of ambition, self-seeking and disloyalty to his lawful sovereign; another which would explain much by taking him as "an almost independent potentate"; and a third which would regard him as a patriotic statesman. It is this third view of the great Marquess that Mr. Willcock holds to be the just one, and he has done more than any other to make that judgment good.

Primitive Semitic Religion To-day. By SAMUEL IVES CURTISS, D.D., Professor of Old Testament Literature and Interpretation in Chicago Theological Seminary. London: Hodder & Stoughton, 1902. Cr. 8vo, pp. 288. Price 6s. net.

Professor Curtiss has written a very interesting book, and one that deserves consideration at the hands of all students of the Old Testament. It is defined in its subtitle as a "record of researches, discoveries and studies in Syria, Palestine and the Sinaitic Peninsula," and it has all

the interest of first-hand studies and impressions. Dr. Curtiss has a keen and observant eye and the faculty of seeing the present in the past. He gives a full and particular report of tours extending over fourteen months, during which he had large opportunities of acquainting himself with the religious ideas and customs which prevail at present in large tracts of the Semitic world. He turned his opportunities to the best account, and gives us much valuable information and some weighty suggestions regarding the conceptions of God and sacred things which the Semitic people hold in the present day, their notions of local divinities, high places, sacred shrines, priests and "holy men," vows, festivals, the institution of sacrifice, the use of blood, etc. The chapters on sacrifice are among the most important in the book. They draw attention to the "strange and surprising unanimity" with which in all parts of the country, among Bedouins, Arabs, Fellaheen and others, the essential thing in sacrifice is held to be the "shedding of blood," the "bursting forth" of blood. This has so impressed itself on Dr. Curtiss that he has withdrawn from his former adherence to the theory, represented by Robertson Smith and others, that the oldest form of sacrifice was the sacrificial meal, and recognises how much there is to support the older view that the fundamental idea is that of substitution. The chapter on the "Use of Blood" is also one of great value, confirming at various points the justice of the observations and interpretations recorded in Doughty's *Travels in Arabia Deserta*. But the book is of interest all through, and that not only in respect of the facts which it chronicles but also in respect of its method. For its method is to get at the original religious conceptions of the Semites and the most essential meaning of their customs and institutions by taking the existent as the key to the primitive. The justification for this lies in the immense power and persistence of custom in the East. Its application to much that we have in the Old Testament is far-reaching. The volume, we should add, is provided with a considerable number of useful illustrations.

The Pauline Epistles. Introductory and Expository Studies.
By the Rev. R. D. SHAW, M.A., B.D., Edinburgh.
Edinburgh: T. & T. Clark, 1903. 8vo, pp. x. + 508.
Price 8s. net.

Mr. Shaw has given us an exceedingly useful book, happy in its general idea and well written. The Pauline Epistles are an inexhaustible field, in which every patient student will find some fruitful work to do. With all that has been written on them there is ample scope for further discussion and exposition, and in the lists of books of introduction Mr. Shaw's volume has a place of its own. It is written in a free, popular, telling style. It puts its points definitely and distinctly. It has as its foundations a large and intelligent acquaintance with the literature of its subject and studies that have been prosecuted in an independent spirit. It is studiously fair, striving in every case to take an opponent's case at its best and doing justice even to critics of the Van Manen order. It is faithful also to the historical method of inquiry, and shows much capacity in placing the various writings in their proper historical setting.

The matter is distributed over four chapters, which deal respectively with the Thessalonian Epistles, the Four Great Epistles, the Captivity Epistles and the Pastoral Epistles. It is furnished with good indices of subjects, contents, references and authorities. It gives us also a "Scheme of Chronology and Order of the Epistles," showing at a glance how the leading events, as well as the writings themselves, are dated by Turner, Harnack, Zahn, Ramsay, Clemen, Lightfoot, McGiffert and Moffatt. Occasionally Mr. Shaw diverges into discussions, *e.g.*, on subjects like "Election," "Slavery," etc., which stretch somewhat beyond the proper purpose of the treatise, but which are never lacking in freshness and interest. His descriptions of the historical circumstances in which the various epistles had their occasion are particularly well done, and add much to the value of the whole work. Rome and Roman society, Ephesus and Asiatic life and ideas, are set before the reader's eye vividly and

distinctly. The book is free, too, of all hard dogmatism and rash speculation. Its discussions of the South Galatian theory, and the authorship of the Epistle to the Ephesians, are excellent examples of careful and balanced statement. Mr. Shaw knows well when suspended judgment and measured language are most in place. In looking at the problem of the Pastoral Epistles he plants his case on the position to be assigned to 2 Timothy. He finds the reasons usually given for denying its authenticity inadequate, and his argument is that this practically decides the case for 1 Timothy and Titus. The affinities between the three epistles are, in his opinion, too strong to make it possible to detach one from another, and he contends that, as long as the attack on 2 Timothy fails, there can be "no decided verdict against the Pastorals as a whole". But enough has been said to explain the scope of Mr. Shaw's work and to give some idea of its quality.

The Religions of Ancient Egypt and Babylonia. By A. H. SAYCE, D.D., LL.D., Professor of Assyriology, Oxford. Edinburgh: T. & T. Clark, 1902. 8vo, pp. vi. + 509. Price 8s. net.

This volume consists of the Gifford lectures delivered before the University of Aberdeen. The special subject of these lectures was "The Conception of the Divine among the Ancient Egyptians and Babylonians". The book does not limit itself to the topic thus defined, but it keeps it in view in all that is said. It is naturally divided into two parts, of which that dealing with the religion of the Babylonians is somewhat larger than that occupied with the religion of the ancient Egyptians. The Egyptian ideas of man, the other world, the Sun-God and the Ennead are carefully set forth, the splendid service of Maspero receiving grateful recognition. There are most instructive chapters on Animal Worship and on Osiris and the Osirian Truth. There are interesting accounts of the sacred books and the popular beliefs, and finally we are brought to an estimate of the place of Egyptian religion in the history of theology.

In dealing with the religion of the Babylonians, Professor Sayce takes up in succession the questions of Primitive Animism, the Gods, the Sumerian and Semitic Conceptions of the Divine, the Cosmologies, the Sacred Books, the Myths and Epics, the Rituals, the Astro-Theology and the Moral Element. The expositions all through are given in a clear and popular style which will secure for the book a wide circulation. All is done, too, with the firmness and definiteness of one long familiar with these subjects and observant of every new thing that tends to the better understanding of these ancient faiths.

There are many things in this volume on which one might well linger. There is, *e.g.*, the discussion of the difficulty created by the animal worship of Egypt. The explanations offered by Creuzer, Lenormant, and the supporters of the totemistic theory being noticed, Professor Sayce states how the matter is regarded now; how much new light has been shed on it by recent discoveries; how the animal worship is now shown to have been only part of a larger system; how the human forms under which the gods appear in the later period are absent in the earlier; how in the remote age the gods are still represented by animals and other fetishes borrowed from the older populations of the Nile valley; and how the gods appear then under the forms (animal, bird, or lifeless object) which in the later period were regarded as their symbols. There is again the estimate of the place which the Egyptian faith has in the history of theology. Here some just things are said about the adaptability of the Egyptian mind to the idea of the incarnation of deity, and on the way in which the interchange of ideas and symbols aided the spiritualising of the Egyptian religion. In the case of the doctrine of the Trinity, however, Professor Sayce makes more than most will allow of what he terms "the indebtedness of Christian theological theory to ancient Egyptian dogma".

With regard to Babylonian religion, as well as to Egyptian, Professor Sayce finds animism "deep down in the very core" of the system. This he takes to have been the earliest shape

assumed by religion, and it was through animism, in his opinion, that the "Sumerian formed his conception of the divine". Be this as it may, there are some interesting observations on the resemblance between the Egyptian Ka and the Babylonian Zi, and upon the modification of the old ideas of the imperishable part of man which took place as the primitive Sumerian animism became overlaid by Semitic conceptions. The distinctive religious conceptions of the later Babylonians are expounded with a master hand, and the volume closes with a carefully drawn comparison between the Babylonian faith and that of Israel. The primordial ideas were the same in each, and there was much in which the two were alike. But the final conclusion must be that "there is a gulf, wide and impassable, between the Babylonian religion and the religion of Israel as it is presented to us in the Old Testament".

Life and Letters of Brooke Foss Westcott, D.D., D.C.L., sometime Bishop of Durham. By his SON, ARTHUR WESTCOTT. With Illustrations. In two volumes. London: Macmillan & Co., 1903. Cr. 8vo, pp. xv. + 441 and pp. ix. + 459. Price 17s. net.

There is much that is of interest in these volumes. That could scarcely fail to be the case with the story of the career of a scholar of such distinction and a bishop of such influence. Yet the work might well have been better done. There is a lack of judgment in the selection of matter. A very considerable number of the letters that are printed are of very slender interest, and a multitude of trivial particulars are introduced which a better sense of the proportion of things should have excluded. There are matters, too, of a private and domestic kind which had better have been dispensed with. It speaks no doubt to the impartiality and detachment of the biographer that he records how his father put the constraints of his own strong Churchly feeling upon the young lady who was to be his wife, so that she had not only to take another Christian name more pleasing to him than the one she bore, but also to forswear her unhappy Wesleyan Methodism and "be gathered

again to that Church which is the object of my devotion". But we had rather have been left ignorant of so prim and curious a passage in the story of the bishop's youth. On the whole, if the biography had been half its present size it would have been better as a biography and would have given us a clearer and more harmonious view of the man.

But with all these abatements it is a book worth having, and one on which much conscientious care has been expended. It is the record of a laborious and high-pitched career, which it repays one to follow from its strenuous beginning to its calm end. We are glad to get all the particulars that are chronicled here about Westcott's life and experiences in Cambridge, in Harrow, in Peterborough (with the story of Bishop Magee's somewhat extraordinary action), Westminster and Durham. These enable us to form a good estimate of him as a scholar, a teacher, a writer and an ecclesiastical ruler, and give us a fair idea of the range of his thought and the breadth of his sympathies. As in the case of many others of her best and most capable sons, the Church of England was slow in offering promotion to Westcott, but when her time did come she gave him what he most desired—a position of influence in Cambridge—and planted him ultimately in St. Cuthbert's Chair. He was more than worthy of all the honour that he received. He accomplished much, and he would have accomplished even more had he not scattered his energies over so many different fields. The mystic element in his nature often betrayed him into vague and indefinite statement, and took from the sharpness of his thinking. He gave too much of his attention to subjects, especially to social questions, in which he was never more than an amateur. In his exegesis he made too much of minute verbal niceties, and lacked the keen historical insight of Hort and the massive English sense of Lightfoot. But he did much fine work both in the exposition of the New Testament (notably the Fourth Gospel) and in historical studies on the Gospels and the Canon. Above all, he made his mark in Textual Criticism, and the part which he took with Hort in the preparation of the great critical edition of

the Greek New Testament will more than anything else secure for him a distinguished place in the records of English scholarship.

Agnosticism. By ROBERT FLINT, D.D., LL.D., F.R.S.E.,
Corresponding Member of the Institute of France, Honorary Member of the Royal Society of Palermo, and Professor in the University of Edinburgh. Edinburgh and London : William Blackwood & Sons, 1903. 8vo, pp. xvi. + 602. Price 18s. net.

In 1887-88 Professor Flint delivered a course of lectures on Agnosticism in St. Andrew's Church, Edinburgh, in the capacity of Croall lecturer. Other literary engagements prevented him from publishing these lectures then, and it is out of them that the present volume has grown. It is the fruit of vast reading and lengthened reflection, and it is likely to be the standard work on the subject for many a year. It has all the characteristics which have won for its author's previous publications so high and well-deserved a place in the philosophical and theological literature of our day. It has unfailing lucidity of style, a certain impressive momentum in its argument, an accent of authority which comes of conscious mastery of the subject. It is scrupulously fair to all phases of opinion, and frankly appreciative of all that is worthy of admiration in those most opposed to the writer's own position and least responsive to his sympathies. It pursues its inquiry into the remotest and most hidden corner in which anything bearing on it is likely to be found, and it practically exhausts its subject as it presents itself at present.

Professor Flint takes a very large view of the scope of his theme. He brings much within it which others might consider accessory rather than integral—disquisitions, of larger or smaller compass, on *Faith*, on *Authority* and its various forms, on the great types of Religion, polytheistic, monistic, dualistic, monotheistic, Trinitarian and Unitarian Theism, etc. This is explained no doubt by the fact that the book is meant to be part of a system of Natural Theology; and all that is

said on subjects such as these is made to fit in quite congruously with the object more immediately in hand. The argument moves on step by step from the consideration of the *nature* of Agnosticism, an examination of erroneous views, a review of the history of the subject, a criticism of Hume and Kant, a discussion of complete or absolute Agnosticism and of mitigated, partial and limited forms, to the great topics of Agnosticism as to God, religious belief, and the knowledge of God. A large and comprehensive programme!

Nor is it in grand outline merely. The elaboration of the subject is as remarkable for its thoroughness as the scheme is for its magnitude and inclusiveness. In the opening chapters the foundations are laid in a minute investigation of the history, etymology and proper definition of the term Agnosticism, and a criticism on the views of Bithell, Fraser, Calderwood, Roberty and Leslie Stephen. In the third chapter the history of Agnosticism is followed out from its Oriental forms, its ancient Græco-Roman types, Pre-Socratic and Post-Socratic, its place in mediæval thought, and its various developments in modern times, as represented by Agrippa, Montaigne, Charron, Sanchez, Glanville, Pascal, Bayle and others. Farther on we have concise and searching criticisms of the most characteristic positions of Spencer, Mr. Arthur Balfour, J. S. Mill, Dr. Bain, Professor James, John Henry Newman, De Lamennais, Ritschl, Sabatier and others, not omitting even men like the late Dr. Thompson, the author of *Christian Theism*, now pretty much forgotten. And so it is all through.

In the midst of such wealth it is not easy to make a selection of matter for more particular notice. We may say, however, that the chapter devoted to Kant and Hume, and the sections dealing with Hamilton, Mansel and Spencer, have special attractions for us. The review of Hume takes us into the sources of his philosophy and scepticism, his views of substance, consciousness of self and causality, etc., his personal attitude to religion, and the final issues of his scepticism. Professor Flint shows very convincingly how utterly mistaken those are who have seen no scepticism in

Hume's speculations ; how his scheme of thought on the contrary had " all the comprehensiveness and thoroughness appropriate to a radical scepticism while easily intelligible and free from all scholastic formalism, technicalities and pedantry " ; and how uncompromising it was, touching every department of knowledge—philosophical, theological, scientific, ethical, religious—supposed to be open to man, and not sparing even mathematics. A good analysis is given of the *Natural History of Religion* and the *Essay on Miracles*. The argument of the latter is skilfully handled, the special point being made that its principle, if accepted at all, was valid to carry Hume farther than he himself went, and would have proved that even " the eye-witness of a miracle could not have sufficient evidence of its existence to make belief of it rational ". Kant is dealt with no less satisfactorily and even more fully. The Transcendental Æsthetic Logic, Psychology, Cosmology and Theology are reviewed. Special attention is given to the *Critique of Pure Reason*, and to Kant's criticisms of the Theistic arguments. The criticism of the ontological argument is held to be futile because it assumes that thought and existence are necessarily separate, " so that even necessary thinking of a being as necessarily existing is no assurance of its existence ". The objections taken by Kant to the cosmological and teleological arguments are effectively dealt with. It is admitted that there is a sense in which it is true that causality cannot take us beyond experience. But it is pointed out that what Kant means by experience is sensuous experience, and that his reasoning against the validity of the cosmological argument comes to this, that " causality only gives order to sensuous impressions, but can by no means carry us beyond them ". But this involves dialectical assumptions of a large kind, Professor Flint holds, quite as serious as any of those (" a perfect nestful " of them, as Kant contends) alleged against the cosmological argument. Passing to the objections urged against the teleological argument from the subjective character of the idea of finality or design, the incompetence of the argument to lead us to the conception of a creator as distinguished from that of an architect

or world-builder, and its inability to prove the Divine intelligence to be infinite, Professor Flint brings out the irrelevancies and shortcomings which adhere to them. To say that *finality* is an idea of subjective origin in a sense precluding any objective application would mean disbelief "not only in the existence of the Divine mind but of all minds". The teleological argument must be taken in connexion with the cosmological or aitiological argument, which it presupposes and the aim of which is to "trace all the power and efficiency in the universe to an extramundane or primal will"; and further, it is sufficient at least to prove the Divine omniscience in relation to the universe, and contains nothing to lead us to think of the Divine intelligence as limited. All this is followed up by a very admirable statement of the wider issues, the general prerogative of reason, the doubtfulness of Kant's distinction between two kinds of reason, etc.

Towards the close of the volume the author grapples with Hamilton, Mansel and Spencer. He notices by the way the anticipations of their position in the writings of archbishops King and Browne, and says some pointed things about the Ritschlian movement, to which he applies Carlyle's phrase—a faith that "leads painfully no-whither". He describes the Ritschlian distinction between *value-judgments* and *existence-judgments* as a system of "book-keeping by double entry" which can only lead to "bankruptcy of faith or reason or both". He has as little favour for the agnosticism of Professor Auguste Sabatier, although he admits that it is put by the French divine in the most attractive light; and he gives hearty praise to Professor Henri Bois' refutation of it. Coming to Hamilton himself, he examines the famous principle of the relativity of all human knowledge, and shows how the phrase is used not in one constant sense but in three different senses, *viz.*, that nothing can be known entirely in itself and out of relation to all else; that nothing can be known except in relation to a self and its powers of knowledge; and that all knowledge is phenomenal. The first two of these senses, says Professor Flint, are true, but

do not in the least degree imply that God is "unknowable". The third, which is admitted to be the one which is really relevant, is declared to be false, inasmuch as the *relative* and the *phenomenal* are not one and the same, the relativity of human thought being the "very condition or law of thought which enables and even compels intelligence to transcend phenomena". The Hamiltonian use of the terms *condition*, *know*, *absolute*, *infinite*, etc., the conclusions built up on this by Mansel, and the whole drift of his application of the Hamiltonian philosophy to the truth of religion, are passed under rigorous, incisive scrutiny. Than this there is nothing better in the book. But it is needless to go further into particulars. Professor Flint has laid us under great obligation by this masterly study. In spite of the detailed contents, an index would be welcome.

Babel und Bible. By FRIEDRICH DELITZSCH, Ordinary Professor of Oriental Philology and Assyriology in the University of Berlin. Edited with an Introduction by C. H. W. JOHNS, M.A. London: Williams & Norgate, 1903. Cr. 8vo, pp. xxix. + 226. Price 5s.

This is the first volume of the new "Crown Theological Library" projected by Messrs. Williams & Norgate. The object of the series is to furnish English readers with trustworthy translations of foreign theological publications of comparatively small size which may have some special interest or value. Such a series will be very useful, and this first instalment shows that the publishers have studied handiness and attractiveness of form. The volume is admirably printed and no less admirably illustrated. It gives a good English version of the two famous lectures which were delivered by Professor Friedrich Delitzsch before the members of the Deutsche Orient-Gesellschaft in Berlin in presence of the German Emperor. These lectures made a great noise at the time, largely owing to the Emperor's supposed favour for them, and they have provoked much discussion since then. Pamphlets of all kinds have been pouring out of the German presses, and a keen controversy has arisen not only about

the Professor's treatment of religion, but also about his Assyriology. They give expression to some opinions which have excited surprise and to some renderings of texts which are contested. Among other things the claim is made for the Babylonia religion that, though it continued to be grossly polytheistic through three thousand years, it nevertheless had a certain kind of monotheism in its heart, and that "free and enlightened minds taught openly that Nergal and Nebo, Moon-god and Sun-god, the Thunder-god, Ramman and all other gods were one in Marduk". The work of editing appears to be well done. The introduction would have been better had it been less discursive; and more effective had it been less gushing with regard to the lecturer.

S. D. F. SALMOND.

Notices.

WE have pleasure in noticing also the following publications: *Realities of Life*,¹ a tasteful little volume compiled by Jessie M. Oliver, from the writings of the late Rev. H. R. Haweis, and presenting in the form of short, select extracts the main points in his teaching; *I Live*,² a brief, simple, practical exposition of the motive, nature, cultivation and triumph of the Christian life, by the Most Rev. James Edward Cowell, Lord Bishop of Calcutta; *The Consecration of the State*,³ an essay by Dr. J. E. C. Welldon, Canon of Westminster Abbey, written in "protest against the political theory which has led in some countries, and may one day lead in England, to the complete secularisation of the State," containing some just remarks on the Christian conception of the State, but by no means free of serious and almost culpable misunderstanding, as when it represents the English Nonconformists as advocating "with an almost passionate energy" a theory which "treats the State as something not merely secular, but profane, something unholy and unclean that cannot lay its defiling hand without profanity upon the Ark of God"; a pamphlet by Dr. F. H. Chase, President of Queen's College, Cambridge, on *The Supernatural Element in our Lord's Earthly Life in Relation to Historical Methods of Study*,⁴ dealing in a very able way with the new conditions, created by science and criticism, under which the questions of the Resurrection of our Lord, His supernatural works and His virgin-birth have now to be considered—a calm and penetrating treatment of these great subjects; *St. Matthew, the Revised Version*,

¹ London: Elliot Stock, 1902. Pp. xv. + 148.

² London: Macmillan & Co., 1902. Cr. 8vo, pp. vii. + 85. Price 1s. 6d. net.

³ London: Macmillan, 1902. Cr. 8vo. Price 2s. net.

⁴ London: Macmillan & Co., 1903. 8vo, pp. 24. Price 1s.

Edited with Notes for the Use of Schools, by Arthur Carr, M.A., Vicar of Addington, Surrey¹—an edition admirably adapted to the purpose in view, giving in the clearest terms the best results of scholarship, touching on most of the problems of the First Gospel, and furnishing succinct, attractive accounts of the Jewish sects, the history of the Herodian family and other matters bearing on the correct understanding of the narrative; *Apostolic Order and Unity*,² by Robert Bruce, M.A., D.D., a small book but one that deserves serious consideration, written by a theologian who has had thirty-five years' experience as a missionary in the Punjab and Persia, giving a careful and exhaustive account of all the passages bearing on the question of Apostolic order in the Christian literature of the first hundred and thirty years, concluding in favour of the evangelical view of the Church as the mystical body of Christ which is "the blessed company of all faithful people," and ably criticising the theory that Episcopacy with its claim to Apostolic Succession is essential to the *being* of a Church; *The Oldest Code of Laws in the World*,³ translated by C. H. W. Johns, M.A., lecturer in Assyriology, Queen's College, Cambridge—an excellent and most seasonable publication which puts the English reader in possession of the text of the venerable code of laws promulgated by Hammurabi, King of Babylon (the Amraphel of the Old Testament), as far back as B.C. 2285-2242, and enables him to compare it with the Mosaic Code; *Das bleibende in der Lehre Jesu*,⁴ by Dr. Richard Schultz, a critical supplement to Harnack's *Wesen des Christentums*, pointing out the weak points in Harnack's optimism, contesting his view that the Church

¹ Cambridge: University Press, 1902. Pp. xix. + 168. Price 1s. 6d. net.

² Edinburgh: T. & T. Clark, 1903. Cr. 8vo, pp. xiii. + 151. Price 1s. 6d. net.

³ Edinburgh: T. & T. Clark, 1903. Cr. 8vo, pp. xii. + 88. Price 1s. 6d. net.

⁴ Berlin: Schwetschke und Sohn; London: Williams & Norgate, 1902. 8vo, pp. 60. Price 1s. 6d. net.

can be brought back, as he conceives to be both possible and required, to the original Christianity as given in simple form in the first three Gospels, and addressing itself to the question whether Christianity contains a life-principle that will hold good for all time and bear to be of universal application; *Efficacy in Education*,¹ by G. G. Ramsay, M.A., LL.D., Litt.D., Professor of Humanity in the University of Glasgow—an able statement of the prospects of classical education in Scotland, and an eloquent and powerful plea for placing the higher education of the Scottish youth on a basis which will make it possible to regain the supremacy “which it was so long the boast of Scotland to possess”; *Die Uebernahme der früh-mittelgriechischen Neumen durch die Juden*,² by Franz Praetorius—a carefully written treatise on the technical subject of the musical notes of the Middle Ages, forming a supplement to the author's work on the Hebrew accents; *The Secret of the Cross, or, How did Christ Atone?*³ by J. Garnier—a somewhat superficial and self-confident treatment of a great and solemn question, following unscientific methods of exegesis, and aimed mainly at the idea of *expiation*, which is pronounced indeed to be the root and principle of “*The Lie*” or “*Error*” foretold by the Apostle Paul by which the world was to be deceived, “for its effect,” it is added, “is to completely blind the world to the truth and to the true Christ”; *The Question of Re-union with Rome*,⁴ by B. Willard-Archer—a book which does not aim at giving a history of the papacy, but investigates the “origin and evolution of certain characteristics of the Romish Church,” the result of the diligent study of ancient records, discussing with much ability the Petrine claims of the Church of Rome, her wealth, her aggressive attitude, the Papal Schism, Transubstantiation, Mariolatry, the Inquisition, the Jesuits, and other subjects on which those in other churches who may be induced to seek reunion ought, in the writer's

¹ Glasgow: Maclehose & Sons, 1902. 8vo, pp. 41.

² Berlin: Reuther und Reichard, 1902. 8vo, pp. 22. Price 1s. 6d.

³ London: Elliot Stock, 1902. 8vo, pp. viii. + 250. Price 1s. net.

⁴ London: Swan Sonnenschein & Co., 1903. Cr. 8vo, pp. xii. + 274.

judgment, to be much better informed than they usually are.

The opening paper in the *Journal of Biblical Literature*, vol. xxi., part ii., by W. B. Smith, deals with the problem of the last two chapters of the Epistle to the Romans. Its object is to show that the doxology is unintelligible if placed before chapter xv. and must be pronounced spurious; that if it is thrown out of that position, chapters xv. and xvi. fall away of their own weight; and that the body of the epistle is then left as an "august theological treatise" which we can understand. The paper is acute. But, apart from the doubtful handling of much of the evidence, the conclusion does not square with the fact that as a "theological treatise" the epistle would be strangely defective. For it by no means covers anything like the full compass of New Testament doctrine.

The first issues of the *Church Quarterly Review* for 1903 have much good matter. The elaborate historical study of the "Holy Eucharist" is continued, Saravia, Jewel, Grindal, Sandys, Hooker, Andrewes, Laud, etc., being brought specially under review. There are other interesting historical articles on Gerald of Cambrai, the "Three Churches in Ireland," and the "Church and Clergy after the Restoration," and instructive papers also on "Confession and Absolution," the "Credibility of the Book of Acts," etc., in the first issue. Among the most valuable papers in the April number are two on "The Psychology of Conversion" and "The Criticism of the Synoptic Gospels".

In the *American Journal of Philology*, edited by Professor Gildersleeve, vol. xxiii., 4, we notice specially two able discussions by Kirby Flower Smith, on "The Tale of Gyges and the King of Lydia," and George Melville Bolling on "The Beginning of the Greek Day". The conclusion reached in the latter is that "throughout the time of the Homeric poems the day was reckoned, as Varro says the Athenians reckoned it, from sunset to sunset".

To the *Bulletin de Littérature ecclésiastique* for January, 1903, Mgr. Pierre Batiffol contributes a paper well worth reading

on *L'Évangile et l'Église*, reviewing the positions of Harnack and Loisy. In the second issue we notice a paper by Eugene Portalié on *Le rôle doctrinel de Saint Augustin*.

The first issue of the *Bibliotheca Sacra* is a particularly good number. Among other interesting papers we notice one by A. A. Berle on "The Psychology of Christian Experience"; another by the editor, G. Frederick Wright, on "The Lansing Skull and the Early History of Mankind," bringing out the fact that the skull in question is a witness to "an instability of the earth's crust, contemporaneous with the early history of mankind which is out of all analogy to the present condition of things"; and a third by W. H. H. Martin on "The Genesis of Paul's Theology," which deals, among other things, with the point of view from which the Apostle after his conversion regarded the "tradition of the elders," and pronounces it unproven that his theology was moulded or influenced by Rabbinism. Dr. W. M. Patton also writes well on "Ancient Egypt and Syria," and Professor H. Darling Foster subjects M. Brunetière's extraordinary account of Calvin's work to vigorous criticism.

In the January-February issue of the *Revue d'Histoire et de Littérature religieuses* M. Joseph Turmel continues his study of the Dogma of Original Sin, dealing with the question of the essence of original sin and the theories of Anselm and Catharin.

Professor E. Kautzsch contributes to the first number of the *Studien und Kritiken* for the current year an excellent and appreciative sketch of the late Professor Julius Köstlin. Among the other articles we may refer specially to one by Lic. Dr. Boehmer on "Die Eigenart der prophetischen Heilspredigt des Amos".

In *East and West* for January Mr. Pestonji Ardeshir Wadea writes on "The Philosophy of the Gathas," giving an exposition of the most salient philosophical conceptions, dealing specially with the quality denoted by Spenta Mainyus in the Gathic idea of Ahura Mazda, and showing that the immortality which is one of the attributes of Ahura Mazda is the "truly infinite immortality above all time relations". There

is a good paper also on "Persian Mysticism" by Professor E. Denison Ross. In the February issue we notice specially the opening article by Dr. The. Pinches on "The Religion of the Babylonians and Assyrians".

The *Wesleyan Methodist Magazine* for February and March contains two interesting papers on the "Four-corners, Veils, Fringes and Phylacteries" of Judaism, by Dr. Alexander Japp.

"The Ebb and Flow of the Oxford Movement" is the title of an interesting paper by Willoughby Braithwaite in the February number of the *Catholic World*. In the writer's view the movement still continues to "raise the ritual and worship of the Established Church in the direction of Catholicity," but has been turned aside from its original aim, namely, "the restoration of the Catholic authority of the Episcopate, and the frank study of the Catholic Fathers with a view to the discovery of truth".

There are some valuable critical notices in the January issue of *Mind*, e.g., of Sidgwick's *Philosophy*, by Professor Seth Pringle-Pattison; Baillie's *Origin and Significance of Hegel's Logic*, by E. B. McGilvary; and Hobhouse's *Mind in Evolution*, by C. Lloyd Morgan. Among the articles we may refer to one by Mr. T. Whittaker on "A Compendious Classification of the Sciences," and another by A. K. Rogers on "The Absolute as Unknowable". This latter paper deals with Mr. Bradley's two main objections to Hegelianism and its identification of reality with thought or knowledge, viz., that "life is more than thought, if we mean by thought what other people mean," and that "thought does not in itself supply an intelligible unity". Mr. Rogers admits that up to a certain point Mr. Bradley's criticism is conclusive, but holds that in the conception which he would substitute for Hegel's he loses "the whole gain which Hegel has been the means of winning for philosophy". And what Mr. Rogers understands Mr. Bradley to mean is that there is a reality, and that this reality shows itself in our experience—in feeling, sensation, perception; that the "ultimate subject of the judgment comes into our experience only under the form of feeling

extended by ideal relations"; and that as relations are "only *ideal* and we have no way of telling how they are reconciled with the real in the ultimate synthesis which we never reach, our last word must be that the Absolute is, not only in detail, but in every sense, unknowable". In the April issue we refer specially to Mr. Bradley's discussion of "The Definition of Will," the review of recent work on the philosophy of Leibnitz, by B. Russell, and the able paper by B. Bosanquet on "Hedonism among Idealists".

In the *Methodist Review* for January-February Dr. W. S. Edwards writes effectively on "The Argument from Experience," and Dr. G. H. Trevor on "The Primitive Religion of Mankind". There is also a good paper by Dr. R. J. Cooke on "The Baptismal Formula of the Apostolic Age," giving some cogent reasons for believing in the use of the Trinitarian formula in the Apostolic Church and for the acceptance of Matthew xviii. 19 as it stands.

The *Presbyterian and Reformed Review* appears now as *The Princeton Theological Review*. Editorial communications are now to be addressed to Professor De Witt, for whom we wish large success in his work. Professor Warfield, to whom the *Presbyterian and Reformed Review* owed so much, is among the editors of the new issue, and contributes one of the most important articles in the first number—a comprehensive survey and searching criticism of "Modern Theories of the Atonement". The magazine makes a good beginning in this form, and we desire the best for it. The opening paper is one of much interest by Dr. Meade C. Williams on "Edward Irving". Professor Orr criticises Professor Swing's *Theology of Albrecht Ritschl*. Dr. Samuel T. Lowrie writes on 2 Cor. v. 1-5, taking the words "the earthly house of the tent" to refer not to "the *body*, but to the present earthly place of privilege where Paul and his fellow-ministers felt God shining in their hearts for illumination of the knowledge of the glory of God in the face of Christ, and received the ministry of that same". The April number contains a large number of careful and instructive reviews of books, and some articles which will deservedly attract attention. Among these we may refer to

one by Professor G. Vos on "The Alleged Legalism in Paul's Doctrine of Justification," an interesting sketch of "St. Bernard," by Dr. D. S. Schaff, and a very good statement of "The Practical Importance of Apologetics," by Professor W. Brenton Green.

In the *Journal of Theological Studies* for January the first place is given to a paper by the Rev. Dr. R. C. Moberly, entitled "A Religious View of Human Personality," in which the attempt is made to show how "the reality of individuality distinct and inherent" on the one hand, and dependence on God on the other, cannot "constitute any real or final antithesis"; but that in the problem of our selfhood these two extremes, the idea of conscious separateness and that of "fundamental union with God," have to be brought into harmony. Mr. C. H. W. Johns contributes a suggestive paper on "The Code of Hammurabi" as fresh material for comparison with the Mosaic Code. Mr. J. C. Lambert replies to Mr. Box's article on "The Jewish Antecedents of the Eucharist". The theory that the real antecedent of the Eucharist was the weekly Kiddûsh is pronounced inadequate because it means that the evidence of the synoptists must be set aside as worthless along with all the facts which bear that the Last Supper of Jesus was of a paschal character. Under the title of "A Partition Theory of St. John's Gospel," Dr. Walter Lock criticises Wendt's view of the Fourth Gospel, and expresses the opinion that "scholars will tend more and more to feel the extraordinary unity of the gospel to whatever author and to whatever century they may assign it". There are also other important papers and notes on a variety of subjects in this excellent number. The April number opens with an important paper by Professor Swete on "Penitential Discipline in the First Three Centuries"—full of information. The Rev. K. Lake contributes a good sketch of the story of "The Greek Monasteries in the Levant". In the notes and studies there are also some good things, e.g., Mr. Turner's third note on "The History of Latin MSS."

The second number of the *Hibbert Journal* is quite equal in interest to the first. Sir Oliver Lodge contributes a second

paper on "The Reconciliation between Science and Faith," and expresses himself in more definite terms than in his former article. He shows how it is only at first sight that the law of evolution seems to carry with it the banishment of teleology and the ideas of guidance and purpose in the system of things. He offers some good remarks on the anthropomorphic conceptions of God, on the possibility that prayer may be an instrument which can control or influence higher agencies, and other matters at issue, and concludes that the "region of religion and the region of a complete science are one". Professor Jones writes ably on the kindred subject of "Reflective Thought and Religion," and Dr. John Watson gives an appreciation of "James Martineau". Principal Drummond continues his study of "The Righteousness of God in St. Paul's Theology," criticising the views of Pfleiderer and Holsten in particular. His own idea is that the phrase denotes "an attribute of God, but only in the old realistic sense". But how, then, to put but one out of many questions which at once suggest themselves, could Paul say that we are "*made* the righteousness of God"?—*made* an *attribute* of God! The exegesis on which this conclusion is based is not less peculiar than the conclusion itself. Professor Lewis Campbell has a very readable article on "Aspects of the Moral Ideal, Old and New," and Professor W. B. Smith, of Tulane University, writes a crude, fantastic paper, quite unworthy of a place in a journal like this, controverting the Pauline authorship of the Epistle to the Romans. The closing article, on "Jewish Scholarship and Christian Silence," by Mr. G. C. Montefiore, deserves more attention. It is an indictment of Christian scholarship for its neglect of Jewish scholarship and its misunderstanding of Jewish doctrine. The indictment is vastly overdone. Christian scholars have not been in the habit either in the days of the great Hebraists of old or now of neglecting the Jewish writings. But in reality that is not the proper point of the article. It is a defence of Rabbinism and an exaltation of the Rabbinical Law almost to the rank of grace, and the question at issue in point of fact is this—Which of two views

of Rabbinism and the Law is to be accepted—that which is given in the learned and exhaustive works of the great scholars of old, or that which is given by Messrs. Montefiore and Abrahams? And the answer is that, until a much better case is made out by the latter, few will be prepared to throw aside the former with the vast body of evidence which supports it. In the April number Professor Schmiedel discusses Professor W. B. Smith's paper on Romans. Dr. Josiah Oldfield writes on "The Failure of Christian Missions in India," misapprehending the case in its larger and more practical aspects, but calling attention to some things which require consideration. There are papers well worth reading by G. L. Dickinson on "Optimism and Immortality" (holding the postulates of optimism to be directly opposed to the accepted modes of Christian thought as well as to current scientific preconceptions), Professor Pringle-Pattison on "Martineau's Philosophy" (a searching discussion), and Professor Rhys Davids on "Buddhism as a Living Force".

In the April number of the *International Journal of Ethics* there is a brief article by Professor Royce of Harvard on the question "What should be the Attitude of Teachers of Philosophy towards Religion?" The philosopher, he thinks, should devote himself to his own business, and, while cultivating an attitude at once frank and conciliatory to religious problems, had better "avoid all connexion with any sect or form of the visible Church". There is a good paper by G. L. Roberts of Boston, Mass., on "The Domain of Utilitarian Ethics," and Mr. G. E. Moore criticises Mr. McTaggart's ethics. There is a paper also by the Rev. G. Tyrrell on "Christianity and the Natural Virtues," in which an analysis is given of the seven elements into which "Christian Ethics has resolved its ideal of Character".

The March-April number of the *Revue d'Histoire et de Littérature Religieuses* contains, along with other good articles, a study of the "Sermon on the Mount" by Alfred Loisy, and a paper by C. Callewaert on "Hadrian's Rescript to Minucius Fundanus".

In the *Archiv für Religionswissenschaft*, vi., 1, we notice a

new study of the "Narrative of the Flood," by Ernst Böklen; in the *Teologisk Tidsskrift*, iv., 2, a discussion of the question of "Christ's Divine Sonship," by Arboe Ramussen; in the *Revue de Théologie et des Questions religieuses*, 1903, 2, an article by M. Bruston on "The Abolition of the Mosaic Law by the Cross of Jesus Christ".

We have also received the following:—

A new edition of Professor William James's *Human Immortality*,¹ a small but weighty and suggestive discussion of two supposed objections to the belief in man's immortal life, viz., that drawn from the "absolute dependence of our spiritual life, as we know it here, on the brain," and that taken from "the incredible and intolerable number of beings which, with our modern imagination, we must believe to be immortal, if immortality be true"; *Selected Poems of George Meredith*,² a small volume that will be welcome to many readers, tasteful in form, and giving a choice collection which has had the advantage of the author's own supervision; *Lectures on Preaching*,³ by the Right Rev. Phillips Brooks, D.D., a notable course of lectures in which one of the greatest preachers of our time embodied his best ideas on the subject of the preacher, the sermon, the congregation, and the ministry for our age—a book which will hold for long a foremost place among treatises on the subject; *The Influence of Jesus*,⁴ by the Right Rev. Phillips Brooks, D.D., a republication of the Bohlen Lectures of 1876, in which the same gifted and lamented writer discoursed with characteristic insight and in telling language on what Jesus had been, and is destined in larger measure to be, in relation to the moral, social, emotional and intellectual life of man; *De la Sincérité dans l'enseignement de l'histoire sainte de l'Ancien Testament*,⁵ a very

¹ Fifth Edition. Westminster: Archibald Constable & Co., 1903. Pp. 126. Price 2s. 6d.

² Westminster: Archibald Constable & Co., 1903. Pp. 203. Price 3s. 6d. net.

³ London: Macmillan & Co., 1903. Cr. 8vo, pp. 281. Price 6s.

⁴ London: Macmillan & Co., 1903. Cr. 8vo, pp. 274. Price 6s.

⁵ Paris: Fischbacher, 1903. Small cr. 8vo, pp. 68.

readable and carefully constructed statement by Pastor X. Koenig; the first and second parts of Professor Morris Jastrow's *Die Religion Babylonien und Assyrien*,¹ a German translation of the important English work published in 1898, in which the latter is thoroughly revised and brought up to date so as to put the reader in possession of the most recent results of inquiry and the newest aspects of the great questions connected with the ancient Babylono-Assyrian beliefs; *Five of the Latest Utterances of Frederick Temple, Archbishop of Canterbury*,² sensible, but by no means very remarkable observations on Education, Temperance, Foreign Missions, etc.; a second edition of Professor A. Seth Pringle-Pattison's *Man's Place in the Cosmos, and other Essays*,³ a book of recognised merit, characterised by just and careful thinking, clear and cogent statement, and keen, penetrating criticism (of which the paper on "Mr. Balfour and his Critics" is a good example)—substantially a reprint of the former edition, but with the addition of two more recent papers; *Life Everlasting*,⁴ by John Fiske, an address given at the request of Harvard University in connexion with the Ingersoll Lectureship, in which among other things the author deals with the view that consciousness is a product of molecular motion, maintains that it is rather a "kind of existence which within our experience accompanies a certain phase of molecular motion," and points out how entirely changed the case becomes then, how the argument that consciousness must cease when motion ceases falls to the ground, and how the possibility or the probability of the continuance of the one without the other becomes a subject for further inquiry; *The Master and His Methods*,⁵ a fresh and interesting exposition of certain matters bearing on our Lord's teaching—its environment, its stages,

¹ Giessen: Ricker, 1903. Large 8vo, pp. 80, and pp. 81-144. Price 1s. 6d. each.

² London: Macmillan & Co., 1903. Cr. 8vo, pp. 58. Price 1s. net.

³ Edinburgh and London: William Blackwood & Sons, 1902. Cr. 8vo, pp. viii. + 319. Price 6s. net.

⁴ London: Macmillan & Co. Pp. 87. Price 3s. 6d.

⁵ London: Hodder & Stoughton. Fcap. 8vo, pp. 138. Price 1s. net.

what it meant for the classes and for individuals, etc., by Mr. Griffith-Jones, the author of *The Ascent through Christ; The Way, the Truth, the Life*,¹ by A. G. Girdlestone, M.A., Vicar of All Saints, Clapham Park—composed with the practical purpose of providing a more thorough instruction for Bible and Confirmation Classes than is given in the Church Catechism; *Jeremiah the Prophet*,² an interesting and scholarly study of the prophet and his times by the Rev. Dr. John Robson, author of *Hinduism and its Relation to Christianity*, written in lucid and attractive style, and admirably suited for use in Bible Classes; *A Primer on Teaching*,³ by Professor John Adams of the University of London, intended in the first instance for the help and guidance of those engaged in Sunday School work, full of wise advice, pithy observations and sparkling illustrations, and dealing in instructive fashion both with principles and with methods; a second edition of Dr. Alfred Jeremias's *Hölle und Paradies bei den Babyloniern*,⁴ enlarged and revised—an interesting publication; *Die Gesetze Hammurabis, Königs von Babylon um 2250 v. Chr.*,⁵ a German translation, with numerous helpful notes, by Dr. Otto Winckler, of the famous law-book recently brought to light, making the fourth part of the fourth year's issue of the valuable series known as *Der alte Orient*; *Das Johannes-Evangelium nach der Paraphrase des Nonnus Panopolitanus*,⁶ by Dr. R. Jenssen, a careful edition of the interesting paraphrase of John's Gospel, attributed by Eudocia to a certain Nonnus whom it is not quite easy to identify, furnished with ample critical notes, and attempting a reconstruction of the ancient Gospel text which the paraphrast followed and which seems to have been in affinity with that represented by CL, the Memphitic Version, Chrysostom,

¹ London: Elliot Stock.

² Edinburgh: T. & T. Clark, 1903. Pp. 114. Price 6d.

³ Edinburgh: T. & T. Clark, 1903. Pp. 129. Price 6d. net.

⁴ Leipzig: Hinrichs, 1903. 8vo, pp. 43. Price 9d.

⁵ Leipzig: Hinrichs, 1902. 8vo, pp. 42. Price 60pf.

⁶ Leipzig: Hinrichs; London: Williams & Norgate, 1903. 8vo, pp. iv. + 80. Price 2s. 6d. net.

etc.; a lecture, containing much in small compass, by Professor Alfred Bertholet, on ancient ideas of the Fields of the Blessed—*Die Gefilde der Seligen*; ¹ *Das Buch Jeremia*, ² a German translation of Jeremiah's prophecies by Professor Bernhard Duhm, with an interesting introduction, giving in vivid outline the historical situation and the course of Jeremiah's life—a valuable addition to our literature on the prophet and his mission—and embodying the results of much of Professor Duhm's best work; *A Christian Apologetic*, ³ by Wilford L. Robbins, D.D., Dean of the Cathedral of All Saints, Albany, U.S.A., a contribution to the *Handbooks for the Clergy* series, dealing in a clear and popular style with the moral ideal as seen in Christ, His divine claims, His resurrection, the trustworthiness of the records, etc., drawing out the main lines of argument in a forcible and useful way, without anything very original or remarkable indeed, but in a form that should be useful to those specially in view; *Dokumente zum Ablassstreit von 1517*, ⁴ by Dr. W. Köhler of the University of Giessen, an important and carefully edited collection of papers contributing to the better understanding of the Reformation struggle in Germany, beginning with a document of Archbishop Pontius of Arles, belonging perhaps to the early part of the eleventh century, and ending with the pronouncement of Pope Leo X. in 1518; *Les Règles et le Gouvernement de l'Ordo de Poenitentia au XIII^e Siècle*, ⁵ the first part covering the period 1212-1234, an exhaustive investigation by Professor Mandonnet of Fribourg of the history of the Brothers of Penitence, the administration of their order in the thirteenth century, the series of rules, the dates of these, the document of Capistran recently discovered

¹ Tübingen u. Leipzig: J. C. B. Mohr, 1903. 8vo, pp. 33. Price 1s. net.

² Tübingen u. Leipzig: J. C. B. Mohr; London: Williams & Norgate, 1903. Cr. 8vo, pp. xxxiv. + 153. Price 2s. net.

³ London: Longmans, Green & Co., 1902. Cr. 8vo, pp. 193. Price 2s. 6d. net.

⁴ Tübingen u. Leipzig: J. C. B. Mohr; London: Williams & Norgate, 1902. Cr. 8vo, pp. viii. + 160. Price 3s.

⁵ Paris: Fischbacher, 1902. 8vo, pp. 107. Price 5s.

by M. Sabatier, and all available sources of information being diligently used; *Contrast*,¹ by Edwin A. Abbott, an examination of certain passages in the evangelical narratives with the view of exhibiting the essential difference between the kind of composition we have in the Fourth Gospel and that which we have in Second Peter, and of showing how the former may be taken as substantially true and even of greater value in some points than the earlier synoptic narratives, though not written by John the Apostle, while the latter is a forgery in the proper sense of the term—a line of reasoning which will be better understood when the larger work now promised under the title of *From Letter to Spirit* is published; *Concerning them which are Asleep*,² by John Furneaux, a devout study, the main object of which, however, is to establish the theory of the unconsciousness of the departed during the period between their death and their resurrection, with which view the term *sleep* as applied to the dead is interpreted as denoting complete oblivion, and the Old Testament idea of Hades is quite misunderstood; *Ausgewählte Predigten: Origenes Homilie x. über den Propheten Jeremias*, edited by Dr. Erich Klostermann, *Apocrypha: Reste des Petrus Evangeliums, der Petrus-Apocalypse und des Kerygma Petri*, edited by the same, and *Die drei ältesten Martyrologien*, edited by Hans Lietzmann—three parts of what should be a very useful series of small publications suitable for class work now being issued under the title of *Kleine Texte für Theologische Vorlesungen und Uebungen*;³ *Le manuscrit Hébreu, No. 1388, de la Bibliothèque Nationale (une Haggada Pascale) et l'iconographie Juive au temps de la Renaissance*,⁴ an admirable print and description of a manuscript which is regarded as one of the happiest of the recent acquisi-

¹ London: Adam and Charles Black, 1903. Pp. xxxi. + 41. Price 1s. 6d. net.

² Bristol: J. W. Arrowsmith, 1903. Pp. 71.

³ Herausgegeben von Hans Lietzmann. Bonn: Marcus u. Weber, 1903. Pp. 15. Price M.o.30. Pp. 16. Price M.o.30. Pp. 16. Price M.o.40.

⁴ Paris: Imprimerie Nationale; Libraire Klincksieck, 1903. 4to, pp. 25. Price Fr.1.50.

tions made by the National Library, for which Hebrew students will be grateful to M. Moïse Schwab, the scholarly editor; *A Concise Bible Dictionary based on The Cambridge Companion to the Bible*,¹ a marvel of cheapness, putting the results of the best scholarship of the day within the reach of the humblest; *The Seven Signs*,² by A. Allen Brockington, M.A., popular studies of the Miracles in the Fourth Gospel, the main features of which are an examination of what John means by a "sign," and a comparison of the Seven Miracles of the Gospel with the Seven Choric Songs of the Apocalypse; *Hymns and Psalms*,³ by Horace Smith, a collection of ten hymns for the Christian Seasons, gracefully expressed and pure in tone, followed by renderings of seven Psalms pleasing in form, but lacking the strength of the Scotch version; *A Key to the Hebrew Psalter*,⁴ by the Rev. George Augustus Alcock, containing both a Lexicon and a Concordance, giving the chief inflections and roots, and including an Anglo-Hebrew vocabulary, all very carefully done and calculated to make the way easier for the student of Hebrew; *A Hundred Years' Work for the Children*,⁵ by William H. Groser, B.Sc., an excellent sketch of the history of the Sabbath School Union from its formation in 1803, giving an interesting and impressive account of the progress of the work from the days of small things to the immense, world-embracing enterprise of the present day; *Bible Geography for Schools*,⁶ by Theodore E. Schmauk, a handsome volume, liberally furnished with telling pictorial illustrations, taking the reader in a series of fifty-two descriptive studies over the main points of the history, geography, customs, etc., covered by the Bible narrative—prepared as the Third Grade Text-book on the Lutheran graded system

¹ Cambridge: University Press. Pp. vi. + 166. Price 1s. net.

² London: Elliot Stock, 1902. Cr. 8vo, pp. 84.

³ London: Macmillan & Co., 1903. 8vo, pp. 43. Price 2s. 6d.

⁴ London: Elliot Stock, 1903. Cr. 8vo, pp. xii. + 367. Price 7s. 6d. net.

⁵ London: The Sunday School Union. Cr. 8vo, pp. xiv. + 196. Price 2s. 6d.

⁶ Philadelphia: General Council Publication House, 1902. 4to, pp. 208. Price \$1.25.

for Intermediate Sunday Schools and admirably suited for the work of Sabbath School instruction generally; *Pascal and the Work of the Port Royalists*,¹ by William Clark, D.D., LL.D., D.C.L., F.R.S.C., one of the most interesting volumes in the "World's Epoch-makers" series, giving a vivid account of Pascal's career, an acute analysis of his writings, and a careful appreciation of his character and his work, which entitle it to an honourable place among the many books devoted to the great Apologist and the memorable spiritual movement connected with Port Royal; *Traditional Aspects of Hell*,² by James Mew, a book which aims at presenting an evolutionary study, a comparative eschatology, a primer of the leading ideas of the place of future retribution as found in Egyptian, Assyrian, Indian, Persian, Græco-Roman, Scandinavian, Hebrew, Christian, Moslem and barbarian beliefs and practices—a book, therefore, of vast scope, embodying much curious and awesome matter, illustrated by seventy-nine drawings taken from original sources, but lacking the historical sense which discerns in the utmost vagaries of the human mind and the wildest extravagances of human fancy the effort of the essential and eternal laws of life to express themselves; *The Chief Truths of the Christian Faith*,³ by J. Stephenson, M.A., Vicar of Forton, Gosport, a volume which has grown out of a series of addresses to Church workers, and is well suited for the purposes of popular instruction in the great verities of the Christian faith, the cardinal doctrines of the Church Catholic being expounded clearly and convincingly in relation to modern science, philosophy and criticism, and without having recourse to the technical terms of theology; *The Noble Eightfold Path*,⁴ the James Long Lectures on Buddhism for A.D. 1900-02, by the Rev. W. St. Clair-Tisdall, M.A., C.M.S., a very fair exposition of the doctrines of Buddhism as taught

¹ Edinburgh: T. & T. Clark, 1902. Cr. 8vo, pp. 235.

² London: Swan Sonnenschein & Co., 1903. Cr. 8vo, pp. x. + 448. Price 6s.

³ London: Methuen & Co., 1902. Cr. 8vo, pp. xx. + 201. Price 3s. 6d.

⁴ London: Elliot Stock, 1903. Cr. 8vo, pp. xvii. + 215. Price 6s.

by Buddha himself in distinction from the corrupt forms now seen in Tibet, Mongolia, China, Japan, etc., sustained by abundant quotations from the edition of the Buddhist Scriptures issued by the Pāli Text Society, sympathetic in its general estimate of Buddhism and giving a clear and reliable account of the leading ideas and terms, and concluding with a telling statement of the points in which its essential inferiority to Christianity is most marked; *Critica Biblica*,¹ by T. K. Cheyne, D.Litt., D.D., co-editor of the *Encyclopædia Biblica*, a collection of notes on textual difficulties of the Hebrew Bible, intended to complete and perfect the critical work of Lagarde and Wellhausen, but far removed in many ways from the sure and solid methods of Lagarde, full of startling transformations and interesting but fanciful suggestions, little calculated to win the assent of sober scholars, though applied in many cases with remarkable ingenuity to the defence of the theories, the Jerhameelite and others, which for the moment have possession of the versatile author's mind, with at the same time examples of more satisfying work which might make one hope that Dr. Cheyne may yet return to the more patient and less soaring methods of his earlier years.

¹ London: Adam and Charles Black, 1903. 8vo. Part 1: Isaiah and Jeremiah, pp. 85. Price 2s. 6d. net. Part 2: Ezekiel and Minor Prophets, pp. 87-198. Price 3s. net.

Record of Select Literature.

I.—OLD TESTAMENT.

- PERLES, F. Zur Erklärung der Psalmen Salomos. Berlin : W. Peiser. 8vo, pp. 56. M.1.
- JAHN, G. Beiträge zur Beurtheilung der Septuaginta. Eine Würdigg. Wellhausenscher Textkritik. Mit e. Anh.: Antwort auf Praetorius' Allerneuestes üb. meine Erklärung. des Sibawaihi. Leiden : E. J. Bull. 8vo, pp. 52. M.1.
- WIMMER, J. Palästina's Boden m. seiner Pflanzen- u. Tierwelt vom Beginn der biblischen Zeiten bis zur Gegenwart. Historisch.-geograph. Skizzen. Köln : J. B. Bachem in Komm. 8vo, pp. 128. M.1.80.
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- LAGRANGE, M. J. Le livre des juges. (Études bibliques.) Paris : V. Lecoffre. 8vo, pp. xlviii. + 338.
- HUNNIUS, C. Natur u. Charakter Jahves nach den vordeuteronomischen Quellen der Bücher Genesis-Könige. Strassburg : J. H. E. Heitz. 8vo, pp. 63. M.2.
- KLUMEL, Dr. M. Ibrāhīm Ibn Jaküb, Mischhātīm. Ein samaritanisch-arab. Commentar zu Ex. 21-22, 15. Nach e. Berliner Handschrift m. Anleitung u. Anmerkgn. Berlin : M. Poppelauer. 8vo, pp. 13 + xxxiv. M.1.80.
- NAGEL, C. Der Zug des Sanherib gegen Jerusalem. Nach den Quellen dargestellt. Leipzig : J. C. Hinrichs. 8vo, pp. viii. + 124. M.2.50.

- RIESSLER, P. Das Buch Daniel, erklärt. Commentar, kurzgefasster, wissenschaftlicher, zu den hl. Schriften des Alten Testaments. Hrsg. von B. Schaefer. III. Abth. 3. Bd. II. Hälfte. Wien: Mayer und Co. 8vo, pp. xvii. + 133. M.3.
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- GINSBURGER, M. Pseudo-Jonathan (*Thargum Jonathan ben Uziel* zum Pentateuch), nach der Londoner Handschrift (*Brit. Mus. add. 27,031*) hrsg. Berlin: Calvary. M.8.
- MCWILLIAM, Rev. T. Speakers for God. Being Plain Lectures on the Minor Prophets. London: Allenson. Cr. 8vo, pp. xvi. + 356. 5s.
- JASTROW, Morris, Junr. Die Religion Babylonien und Assyriens. I. Lieferung. Giessen: Ricker. 8vo, pp. v. + 80. 1s. 6d. net.
- SCHWAB, M. Le Talmud de Jérusalem, traduit pour la première fois. T. 2 et 3. Paris: Maisonneuve. 8vo, pp. vi. + 441, et iv. + 396. Fr.30.
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- MOMMERT, C. Salem, die Königsstadt des Melchisedek. Eine christlich-archäolog. Studie. Leipzig: E. Haberland. 8vo, pp. 37. M.0.75.
- NUROCK, A. B. Maimonides' Commentar zum Tractat Kid-duschin. Kritische Edition des Arab. Urtextes m. verbesserter Uebersetzg., Einleitg. u. Anmerkgn. Berlin: M. Poppelauer. 8vo, pp. x. + 44. M.2.

- RADAN, H. The Creation Story of Genesis. 1. A Sumerian Theogony and Cosmogony. Chicago: Open Court Publ. Co. 8vo, pp. vi. + 70. M.o.75.
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- HEISZ, A. Eine anonyme arabische. Uebersetzung u. Erklärung der Propheten Zephanja, Haggai u. Zecharja, hrsg. u. m. krit. Anmerkgn. versehen. Berlin: M. Poppelauer. 8vo, pp. 48. M.1.50.
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- SCHMIDT, G. Babel und Bibel. Apologetischer Vortrag. Königsberg: Gräse u. Unzer. 8vo, pp. 16. M.o.50.
- KITTEL, R. Der Babel-Bibel-Streit u. die Offenbarungsfrage. Ein Verzicht auf Verständigg. Leipzig: A. Deichert Nachf. 8vo, pp. 25. M.o.50.
- JEREMIAS, J. Moses u. Hammurabi. Leipzig: J. C. Hinrichs'sche Buchh. 8vp, pp. 47. 1 Abbildg. M.o.70.
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- ERBT, W. Die Sicherstellung des Monotheismus durch die Gesetzgebung im vorexilischen Juda. Beigegeben ist der Untersuchg. Umschrift u. Uebersetzg. der metrisch abgefassten Gesetze. Göttingen: Vandenhoeck und Ruprecht. 8vo, pp. vii. + 120. M.3.60.
- BURNEY, C. F. Notes on the Hebrew Text of the Books of Kings. Oxford: Clarendon Press. 8vo, pp. xi, viii. + 384. 14s.
- Das Buch Jeremia. Uebers. v. B. Duhm. Tübingen: J. C. B. Mohr. 8vo, pp. xxxiv. + 153. M.2.
- SCHNEEDORFER, L. A. Das Buch Jeremias, des Propheten Klagelieder u. das Buch Baruch, erklärt. Wien: Mayer und Co. 8vo, pp. xxiv. + 482. M.10.
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- PÉRROCHET, A. La critique de L'Ancien Testament à la fin du dixneuvième siècle. *Rev. d. Th. et de Phil.*, I, 1903.
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II.—NEW TESTAMENT.

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The Title "Catholic" and the Roman Church : Recent Literature.¹

IT is freely admitted that there are two distinct parties in the English communion. Recent Anglican literature is divided between eirenicons having Rome, and eirenicons having "home reunion," as their object. Mr. Spencer Jones' book is of the former type, Canon Hensley Henson's of the latter ; and they are excellent examples of the opposing tendencies within the Church of England. If we take the abstract notion "Catholicity" as the centre, the one is a centripetal, the other a centrifugal force ; and it is this abstract notion, this ideal point—real but elusive—which is involved directly or indirectly in all the literature of the subject. When the complete order of the coronation service of Edward VII. was published, one of the conflicting parties lifted up its voice against the omission of the description "Catholic Faith" for the religion which the king swears to maintain. The actual words had been unfamiliar to the generations of Englishmen who have grown up since the Tractarian movement : if they had forgotten "what manner of men they were," their memories had not been so short as St. James's "hearer of the word," for neither the royal oath nor the "crisis in the Church" had recently held up a glass to them. Last spring the Protestant bishops of Ireland at their synod claimed the title "Catholic" for the Anglican Church ; while on the other hand Cardinal Vaughan had discussed the question whether

¹ *England and the Holy See : an Essay towards Reunion.* By Spencer Jones. London : Longmans, 1902.

Godly Union and Concord. By Canon H. Hensley Henson. London : Murray, 1902.

The Coronation Service of Edward VII., 1902.

Recent review and newspaper correspondence (*Church Times*, *Spectator*, *Nineteenth Century and After*, and the daily press) on the use of the term "Catholic," and on the "Crisis in the Church".

Catholics could properly be styled "Roman Catholics". The question raised in these three cases is one which enjoys a perennial popular interest without being at the same time hackneyed. It is not hackneyed because it has never yet been disentangled from the nicknaming which presided at its birth, which has done much to save it from being approached in any but a superficial manner. I propose not to enter on controversial or theological ground—the inquiry as to which Church is most primitive, most "Catholic," how much added definitions in the Roman Church have altered its character—but to extricate the inquiry, if possible, from the vexatious questions of "continuity" and the nature of the doctrines which constitute, limit or determine "Catholicity"; directing attention to one point only, the evolution in history of the term "Catholic" as applied to the Christian Church. Professor Harnack has a pregnant sentence which cannot be overlooked in any future discussions: "Historically the Church of the [Petrine] Chair was the root and mother of the *one Catholic Church*," and, being only a Lutheran, he would be willing to accept the consequences freely both for Germany and England.

The earliest appellation of the Faith was "the Christian". Rome, perhaps, first drew official attention to the inalienable congregational character of its followers when the Roman Christians chose to be known to official Rome as "The Church of the Brethren"—*ecclesia fratrum*. The earliest disciples spoke of the "Holy Church"—a body in part composed of the disciples themselves, but also partly mystical, as the "Bride," the "New Jerusalem," whose counterpart was in heaven. The Gospel of "the Kingdom of God" found an echo in this insistence on the idea of the *ecclesia*, the society with the leaven in its midst. But as against the pagan world around them, whether in the Antioch of Chrysostom or the England of Hengist, they were simply the "Christian Church". Any further appellations for the Holy Church were beaten out by the exigencies of controversy; they owed their existence to the heresies which sprang up and which nearly succeeded in suffocating the new religion.

Such in especial is the origin of the two historical appellations for the Church which have superseded every other at the present day—"Catholic" and "Orthodox". From the combat with heresy in the East issued the Orthodox Church; from the same combat in the West emerged the Church Catholic. What, if any, was the difference between these two titles, or the lines of thought described and connoted by them? Just the difference which inheres in the words themselves. In the one case, importance placed on the thought, and the bond and means of unity depending on the intellectual adhesion of the individual; in the other, importance placed primarily in the notion of a universal society, and the bond and means of unity residing in the society itself. Attention called to right belief for the one, attention called to right discipline for the other. The Roman scheme of Church membership—where the elements of unity were *congregational* elements, to be seized and to operate externally—involved a conception of Church legislation akin to that put forth by the Church at Jerusalem (Acts xv. 28, 29), a mixture, that is, of essential and non-essential. One cannot imagine the historical Eastern Church at any time putting forth a decree in which theological precision and the metaphysical temper were so lacking as here. But when Augustin insisted that the Christian Pasch should be kept on the same day by the Britons and the new Anglo-Saxon converts, and that the British priests should wear the Roman tonsure, he was not cavilling, he was faithfully representing the genius of the country whose emissary he was.

The genesis of the term and the notion *Catholic* can therefore be easily traced. As signifying the Christian Church *everywhere*—"catholic" in its simple adjectival sense of universal—the term had indeed been early used as a common rule of faith, and the notion of the Christian Church as a world-wide united body became focussed or imaginable.¹ A universal rule of interpretation, a faith believed universally, was denoted by it. But when the members of the Holy Church are first solemnly called "Catholic Christians" by Theodosius

¹ See footnote page 297.

in 380, the word is pronounced with the Roman hall-mark and its historical significance is already attached to it. The religion "which Peter taught to the Romans" is to be the common form of Christianity, it is professed by Damasus as representing Rome, and by Peter Bishop of Alexandria, not as Bishop of that See but as "a man of apostolic holiness". The See of Peter guarantees the authenticity of the doctrine; Peter of Alexandria's holy life is a pledge of its Christian character. And what is this Catholic doctrine? A simple statement of the dogmas concerning the Trinity which is shared nowadays by our Nonconformists and by the non-episcopal Presbyterian Church. But the historical implication of Catholicity knew no such limit; historically, then and since, *Catholic* implied a well-marked divine society in communion with the Patriarchate of the West. Its significance did not lie in a mere denial of Arianism, nor even in the notion of a "Church everywhere"; it meant something wider than the one, narrower than the other—the union of the Churches, the consolidation of the Churches, through the See of Rome, added to the Roman conception of the *ecclesia*. It was not some subtle emanation of true Christianity; it was adopted as the name for that Christendom which emerged from the sects as the work of the Roman Church. Antecedently to that "broadening of the Churches into Catholicity," which was accomplished by the See of Peter, the Catholic character did not exist. I do not propose to discuss whether the character thus imposed on Christendom was a fine or desirable one—whether separate local Churches without the idea of the Catholic Church would have brought Christianity to the pass which J. R. Green (no pleader for Rome) declares would have resulted had Columba been preferred before Peter in the famous dispute at York. The one point to which I seek to call attention is that Catholicity does not inhere in the conception of the Christian *ecclesia*—is no *proprium* of the Christian Church—but inheres in Rome's conception of that Church, and is an acquired attribute which we owe to Rome. *Catholic* in the West and *Orthodox* in the East are historical, not inherent titles.

Let us now look at the Eastern Church. Constantinople was "New Rome," and on this ground aggregated to herself some of the privileges of the Petrine See. I think this is a truth often neglected. Constantinople, the See next in importance and honour to Rome, the mother and root of the Orthodox Church and liturgy and discipline, was not all this *quâ* pre-existing Church of the East, but *quâ* an Eastern substitute for Western Rome. Her style, her title of prerogative is not: See of Constantinople, the ancient Eastern Church, but: See of Constantinople, *The New Rome*, and so her bishops signed the Councils of the universal Church. It is Constantinople, not Jerusalem, or Antioch, or Alexandria, which is placed by the Œcumenical Council of Constantinople (A.D. 381) next in honour to Rome. Constantinople, "the new Rome". But Constantinople and its subsidiary Sees underwent the influence of Eastern Christianity; Orthodoxy was of more importance to the metaphysical oriental than organisation; metaphysical subtleties than an ordered society. The idea of its Catholicity, the Roman quota, the character *Rome* had impressed on the Holy Church, was tacitly allowed to fall away, to be supplanted by the conception of Orthodoxy. The Eastern liturgies indeed call the Church "Catholic" in the creed, and the word occurs twice in the liturgy of Chrysostom; but the real spontaneous description—in the liturgy and out of it—of the Holy Eastern Church, of its bishops and members, is "Orthodox," and Holy Orthodox Church is its official title both among the Greeks and Russians. When the schism of the West was accomplished, the Eastern Church for all practical purposes dropped the other title, and no longer spoke of herself or required her sons to speak of her as the Catholic, or the Greek Catholic Church. The word "Catholic," as employed to-day in the Eastern liturgy, is as much an antiquarian reminiscence as the word "Orthodox" in our prayer "for all Orthodox and Catholic believers" in the Roman liturgy. Moreover, all that the Eastern Church assimilated or valued in the notion of *Catholicity* was exhausted for her in the word *Orthodox*. So that when William Palmer went to Russia in the forties, fresh from the Tractarian

movement and the insistence on the idea of the Catholicity of the Church of England, to induce the Russian priesthood to give him—an Anglican in deacon's orders—Communion, he could not find any one, hierarch or other, to set any store by the name or the idea. They were not Catholic, they were Orthodox, and if Anglicans wished to communicate with the Orthodox Church they must make overtures through their Patriarch the Bishop of Rome.

Sixty years ago the title "Catholic" in the English Church was in much the same position as it has been in the Eastern Church since the schism with Rome. If it had not been for the use of the vernacular in Anglican formularies, and the lack of a term to denote their Church tantamount historically to the Greek "Orthodox," the style "Catholic" would have ceased to be regarded as any part of its practical or working description. But a word did exist which denoted the English religion, and this word was "Protestant": chosen by the Reformers, adopted, officially and popularly, by the English Church, this style has nothing in common with such terms as "Romanist," "Papist" and "Papisher," intended to designate Catholics. These latter were adopted as nicknames by our countrymen, they were not, they could not, pretend to be historical appellations; nor were they descriptions which the great Church indicated thereby put forth regarding herself. The use they served must have been that of suggesting to the populace that the Church from which England had separated was *not* the venerable and historic Catholic Church.

Why, one may ask, should the Church of England desire a name which the Church of the East does not claim, which sleeps at the back of its consciousness as an historical memory? The English Articles of Religion declare that all the Eastern Churches fell into error; but it is the fashion for the English Church to turn with respectful sympathy nowadays to the Greek Church. The assumption (so satisfactory to the Reformers) that every Church in Christendom had fallen into error, that the Reformed Church alone could claim to be pure, does not suit men who are looking round about them for Catholic kinsfolk. Therefore no High Churchman now sug-

gests that the Eastern Church needs reforming, and no word is raised even against that practical neglect and depreciation of the title "Catholic," which in his eyes is anathema in England.

Let it not be thought that there was an original and primitive meaning of the word and the thing "Catholic" which applies to a Christian Church like the Church of England, and that the historical meaning is a later description.¹ Catholicity is no nebulous entity, but a very precise and concrete historical fact; and it would be difficult to state any set of doctrines on which it depends. A Church is not entitled to a name because it broke off from a Church which possessed it, and I do not suppose that Anglicans cling to it because the Emperor Theodosius gave the Christians of his time permission to use it. For the English Church to insist on its Catholicity is for it to insist on its Romanism. "Catholic" has always been as much the badge of a great party in the West as "Orthodox" in the East, and as applied to the English Church it means that this Church is part and parcel of the Western Patriarchate. Whether Colet would have reformed the Church, or Pole would have recognised the English Church, is of no consequence to the issue: the subsequent history of the Church in England would in either case have been entirely different to what it has been.


As we all know, among a certain party in England no one can belong simply to the English Church; he must belong to the Catholic Church, and he is, as those who study Anglican literature discover, a Catholic *tout simplement*. But a member of the Unreformed Church of history, whether in or out of England, is not a Catholic *tout simplement*. He is a *Roman Catholic*. So in Spain a man is not a Spanish Catholic, he is a Spanish Roman Catholic. In England only is he fortunate enough to be an English Catholic, *i.e.*, an unqualified Catholic. Now, must there not be here some jugglery with words and things? The fiction at work is

¹ The rise (half conscious) of a bolder meaning for Catholicity is referred to in my *Liturgy in Rome*, Part II. of the *Handbook to Christian and Ecclesiastical Rome*, pp. 317, 318, but the position of the English Church is in no way affected thereby.

that the "Catholic Church" is in possession in England, and any other Church which seeks to gain converts "sets up altar against altar". The Catholic Church does so, and is dubbed "The Italian Mission"; the Greek Church does so, but no reference is made to the fact. On the other hand, some Umbrian schismatics are included in the diocese of Salisbury, and it would be admitted that no more flagrant instance of setting up "altar against altar" exists than the establishment of the Church of England in Ireland. This fiction, moreover, does not explain why it is that apparently the "Roman" Catholic Church functions in Austria, Spain, Italy, Belgium and France, while "the Catholic Church" functions in England. The fact is that by adding a mark of cadency to the historical Catholic Church of the West, the Church of England has confused the issues. She leaves it to be believed that there is a vague entity, "the Catholic Church," without habitat in time or place, of which both "Rome and England" are cadets. The "Branch" theory—that the English Church is a branch of the Catholic Church—sounds very business-like. But there has never been anywhere a branch of the Catholic Church which was not also Roman; and, above all, a branch implies organic union with the parent stem. The Russian Church is a true daughter of the Holy Orthodox Church, from which it was founded and missionised, for "how shall they preach unless they are sent"? Is the Anglican Church a daughter of the Catholic Church in communion with Rome? If not, from what Catholicity does it claim? Do the Umbrians in the Bishop of Salisbury's diocese become "Italian Catholics" or "English Catholics"? and do they thus drop all qualification because they have broken away from Rome, while the historical Church next door (say in Lombardy or Venice) is *Roman* Catholic? For be it observed that the "Roman" is here used not in the sense in which we rightly say "Greek Orthodox," "Russian Orthodox," "French Catholic," "American Catholic," but as qualifying its Catholicity. The confusion is encouraged by the gratuitous assumption that "Roman," "Greek" and "Anglican" are obvious designa-

tions of three divisions of "the Catholic Church"; although "Roman Catholic" was not the title of the Unreformed Church of the West subject to the Western Patriarchate before the Reformation, and "Greek Catholic" does not signify the Holy Orthodox Church even in English Church newspapers. The "Branch" theory will not serve as a note of Catholicity, because the only and sole meaning of "branch" in these cases is a Church which is not in communion with either of the others.

When the Döllingerites separated they assumed the name of Old Catholics; New Catholics has not yet been appropriated, nor is Reformed Catholic or Branch Catholic. Or is it judged more seemly that the Catholic Church should take on a qualifying adjective every time that a "branch" determines to break off from her? Will "Protestant Catholic" be adopted? For the title "English Catholic" is misleading on the continent, and is indeed not infrequently used to mislead, as when members of the English Church snatch an absolution at St. Peter's in Rome by telling the priest they are "English Catholics". I know of a clergyman who induced the persons temporarily in his employ in an Italian country place to attend the "Mass" he celebrated in his house. Had he explained to them that, however erroneously, this Mass *all'inglese* was reputed heretical by their own lawful pastors they would certainly not have gone. I trust the "Italian Mission" in England is not capable, with all its proselytising faults, of so swelling a congregation, though it has never subscribed to the "altar against altar" theory. I myself had an experience more curious than edifying some years ago when I was spending the summer in Italy. In a small country town I met an English canon and his wife, and we had some very pleasant conversations at the *tables d'hôte*, where we were the only English people. One evening I pronounced the word "Protestant"—I remember I was quoting Mr. Wilfrid Ward. My English canon's opportunity had come—thrusting his chair away from the table he declared he would not sit there to be called a Protestant. He and his wife thereupon left the table, and neither this grey-haired old



clergyman nor his grey-haired wife—hailing from a diocese associated with “High Church” causes—could find it in their hearts even to salute me when we met at the next meal.

Now, when did the English Church officially notify the rest of Christendom that she had repudiated the term Protestant and blotted the word out from her formularies? (In which, be it remembered, she has never ventured to describe herself as the Anglican Catholic Church.) Until this is done, what bishop or clergyman has a right to resent an appellation which is that used by the ecclesiastical head of the English Church when he administers to his sovereign the oath “to maintain the Protestant Reformed Religion established by law,” and which the late Archbishop of Canterbury (Benson) said formed part of the proper description of his Church? Is it not reasonable that there should be some distinction between the Catholic Church of history (which had a local existence and authority and voice through the centuries) and that Reformed Church, which its late head declared was “both Catholic and Protestant”? Let us suppose that in France there were to be not only Calvinists and Catholics but a “branch” off from the Catholic Church, which either refused or was refused communion with Rome. This would not be the French Catholic Church. It might conceivably be of sufficient importance, sufficiently historical, sufficiently bound up with the laws and affections of the land to be known as the *Gallican* Church. But let us suppose that in every country “branches” broke off from communion with Rome—in such an event there might cease to be a Catholic Church at all. There might still be, let us say, a “Holy Church” (as our Apostles’ creed originally ran), but there would no longer be a Catholic Church—for Catholic is a word denoting the Roman orthodoxy of Christians outside the local Roman Church. But the truth is that neither “Catholic” nor “English Catholic” would at any time denote the English Church to a majority of its members, and no body of Christians in existence to-day would concede her the title.

If this is the case with "English Catholic," what can be said for "Roman Catholic"? This can only mean Catholic in communion with Rome, and as such is not an improper, though it is a redundant title. Nevertheless there is no such historical warrant for its use as for that of the title "Protestant". As I understand Cardinal Vaughan, he thinks the description "Roman Catholic" preferable to the equivocal use of "Catholic," and I have no doubt that had "Papist" been adopted as a consequence of the rise of an anti-papal party, say in the third century, to designate Catholics in communion with the Pope, Christians would have been well content with it. But historically "Protestant" has the advantage of "Papist"; it was chosen by the parties so described, and it has not the offensiveness of a nickname given to offend or to imply a character not claimed by the persons so denoted. But why are we to like "Papist" as a fitting description, and you to regard "Protestant" as a malicious nickname?

In claiming that "Catholic" is as much the distinctive, appropriate and historical title of the Unreformed Church of the West, as "Orthodox" is the distinctive, appropriate and historical title of the Unreformed Church of the East—that no other solution is conformable to history or the common usage of language—we are supported not only by Professor Harnack, who has been called the first of living Church historians, but also by the finest of English critics, Matthew Arnold, who, while allowing to the Anglican communion the historic title of "Church of England," deemed the changes fitting in the sixteenth century too far-reaching to warrant its retention of "Catholic".

Enough, I think, has been said to show not only that Catholicism is the characteristic of the Roman Church—its child, its creature, the outcome and expression of its genius—but that the Roman Church and the conception of Catholicity are inseparable. No Church separated from Rome has continued to prize or represent Catholicity, which is still (for better or worse) the strength and marrow of the Churches of the Western Patriarchate. The conception of Orthodoxy—

the imposing of a mental agreement—is in itself a disintegrating, not a binding principle. In any case, it was foreign to the tolerant, social, imperial and non-metaphysical Roman Church, whose quota to Christendom is hence not intensive but extensive. The sanction of Church membership in the West was at no time, as in the East, attachment to an irreformable formula, but, on the contrary, attachment to a divine society. But if the Roman Church has been non-metaphysical, she has shown a faculty for practical psychology unapproached by any other Christian Church. She instinctively understood that unity for the masses is a question of will and affections, not of intellect; that it cannot in the ultimate resort depend on a correct conception of doctrines which have never in fact been realised or comprehended; that the people cannot commit abstract defection (or heresy), it must be concrete defection from the visible society. Rome has never treated the schismatic as standing any nearer the truth than the heretic. She assumes (as imperial Rome assumed) that no man of good will need rend the unity of Christendom. She has had, moreover, the far-seeing courage not to shrink from the logical consequence, namely, that a man may be a heretic in thought yet remain a Catholic in intention, Church membership being based not on the theological knowledge of the flock but on their presence in the fold. The plague of the heretic is not in the mistaken thought, the incorrect concept, but in the use he makes of this to destroy the unity of the divine society.

Such a system may, and undoubtedly does, tend to substitute obedience to authority for the interior and ennobling *argumenta* of faith. But there must always be men to whom the ideas which group round *Catholic* have more power of attraction than those excited by *Orthodox*, and who are grateful to the Roman Church for making that great conception the handmaid of Western Christianity; whereby Christian unity came to signify the embracing of as many minds as possible under a common all-comprehensive formula, which threw the onus of defection on the dissentient member; and whereby it was understood that the universal notion repre-

sented by the *ecclesia* was the Ark of Unity, not the *archivium* of Orthodoxy.

At least this is the only Church system which has effected unity without courting stagnation : and it may safely be said that no body of Christians has ever so valued, so emphasised, so identified itself with this ideal of unity as the body of Christians formed by the Roman Church and the Roman Popes. While Orthodoxy indicated the ground of unity, but was powerless to effect it, the Roman idea was to knit the world of believers in Christ in a visible, tangible society capable of effecting what it signified. Rome rejected the spiritual idea of the "other sheep" who hear Christ's voice and form one intangible flock, preferring to it the conception of the one fold—the *ovile* boldly repeated by her in John x. 16. This is the greatness—it may also be the weakness—of Catholicism ; but this and nothing else is historical Catholicity.

M. A. R. TUKER.

Recent Theological Controversy in the Norwegian Church.¹

Two warriors worthy of each other's steel have fought and have retired to their camps; and he who spoke the word that started the fray has spoken also the last word: *In the Conflict of the Day*.

Bishop Heuch is the champion of Norwegian orthodoxy, a strong upholder of the old Lutheran dogmatic system; and Thv. Klaveness is one of the keenest intellects, the readiest writers, the most popular preachers of the Norwegian Church: indeed, he is the apostle of what Heuch calls "the new preaching". And this is how the strife began.

At a clerical conference at Lund, in Sweden, two years ago, Klaveness delivered a lecture which was afterwards published under the title "Modern Indifferentism and the Church". He propounded the questions—Why do not our men go to church? And what must be done to draw them? To the first question, he replied that modern indifference was mainly due to the present kind of preaching, which he denounced because of its poverty, its proclamation of doctrines unintelligible to the inexperienced, and its clinging to discarded dogmas. To the second question, he replied that a recasting of these doctrines is needed, a simpler setting forth of the Christian religion, a greater effort to look with brotherly affection on men, especially on men with modern minds, emphasising the fatherly love of God, and the offer of a full pardon to every penitent who longs for salvation and peace and seeks to do God's will.

The lecture led to much searching of heart and created a great sensation. Bishop Heuch replied to it in *Mod*

¹ *Svar (Rejoinder)* of Bishop J. C. Heuch, 1903. 3rd ed. Christiania: Aschehoug & Co. *I Dagens Strid (In the Conflict of the Day)* a Thv. Klaveness, 1903. Christiania: Steenske Forlag.

Strømmen (*Against the Stream*), which has passed through six editions within the year, and has evoked support and opposition in almost every dale and hamlet of the land. To the attacks made upon himself and his positions and his treatment of those opposed to him he has replied by publishing *Svar* (*Rejoinder*), which is already in its third edition. It is surely a speaking testimony to the widespread interest in the controversy that so many copies of polemical books have been disposed of in such a thinly peopled land as Norway within so brief a time.

In *Against the Stream* Heuch did not try to answer the two questions propounded by Klaveness; he simply assumed that sinister motives were prompting the "transition theologians" and the "new preachers" to attack orthodox Christianity and gain the Church over to rationalism. He desired to show that those he opposed were not avowed rationalists, but were really rationalists without knowing it and seemed to think that they were serving Christianity by their "new preaching," although they mutually differed as to the points and extent in which they parted from the Gospel. For instance, they emphasised the *genuine humanity of Jesus*, which Heuch terms "covert speech," because of the insinuation that the humanity of Jesus hitherto preached has not been *genuine* and that Christ is only now being set forth as a complete man; and all the time, he declares, they never mention that during His earthly life Jesus was, and knew Himself to be, God. The Bishop therefore tried to open the eyes of the Christian community to the new tendency that was creeping in, converting the living activity of the Church into ordinary philanthropy, often advancing with the fairest words, frequently appearing in most pious garb, a tendency, however, which would inevitably, in his opinion, if not boldly faced, prepare a grave for Christianity.

Unfortunately the Bishop's gift of very vigorous writing is spoiled by his lack of charity, fairness and honesty. For instance, he has perverted quotations, he has misinterpreted views held by those he challenges, he has attributed to some opinions they have never held, he has insinuated motives for

their actions, and he has failed to rectify his statements when the error has been pointed out to him. Indeed one is greatly surprised that Heuch's adversaries have resisted the temptation to turn and rend him.

One very significant contribution to the controversy is a brief declaration signed and published by Professor Brun and Revs. Thv. Klaveness, Chr. Brūn and Jens Gleditsch, refusing to accept the interpretations of their utterances which the Bishop has made the ground of his charges, and designating them as quite false and misleading. In a calm, sagacious tone they try to speak the Bishop to reason, and their declaration shows that they consider he has, all the time, been fighting with a man of straw, set up by himself. It is none of their business to defend the views the Bishop attacks, but they demand that he should forbear attributing the opinions to them.

One would have expected the Bishop to turn his weapons against this document in his *Rejoinder*. But he practically ignores it as well as other demands to withdraw unwarranted charges and unsupported statements; and this lack of courtesy gravely damages his case and alienates our sympathy.

The *Rejoinder* has the same faults and virtues as its precursor, *Against the Stream*; but in each case less pronounced. The unreasonableness of the standpoint is the same; but the details are less outrageous. In the preface Heuch maintains that he has gained his purpose, *viz.*, to open the eyes of thoughtful members of the Church to the insidious danger to be apprehended from rationalism, which, by its silence more than by its denials, is sucking the life out of the Christian faith.

The close connexion of Norwegian theology with the German undoubtedly threatens the Church of Norway with dangers in the direction of rationalism, and there are a few faint indications that one or two of the priests have slight rationalistic tendencies, but there does not seem to be one out-and-out rationalist professor or minister in the country.

Klaveness represents the situation thus: "A Christian tendency familiar with the age and its life is labouring to

replace an old, worn-out, theological system with another which corresponds to the requirements of the age; and this tendency faces another which seems to be running the risk of confounding theology and Christianity, and which convulsively clings to the old system for fear of losing Christianity along with the orthodox formularies". But Heuch holds that "the conflict is between two religions, the old Christianity and a renewed rationalism". Referring to the theory of the Trinity held by Klaveness, Heuch says that if he clearly saw the bearing of his views he would instantly place himself outside of the Christian Church. Klaveness had ventured the opinion that "from the Bible it is impossible to produce proof that 'the Father, Son and Holy Ghost are one God, the same in substance, equal in glory'. The very reverse—the Son says distinctly that the Father is greater than He." Heuch points out that in the same Gospel Christ says: "I and the Father are one," and that if Klaveness is right, then he has not *one* God, but an Over-God and two Under-Gods. He therefore holds that the Christiania cleric has reached the extreme boundary between Christianity and rationalism; and, if he is taken at his word, he has crossed the boundary. "But it is possible to assume that he does not see what his own words mean, does not mean what he says; and it is *therefore possible that he can still share the Christian's faith.*"

In the section "Naturalism—Rationalism—Christianity," Heuch points out that the "new preaching" believes that ordinary religiousness is in many cases a good, indeed a necessary, preparatory school for Christianity, that rationalism is better than naturalism. But even if examples could be produced of people who had been led through rationalism to Christianity, that would prove nothing; the same might be shown of Mormonism. The proper purpose of Christian preaching is to set forth Christ and salvation in Him.

Heuch is as ungracious to theology, the queen of the sciences, in *Svar* as in *Mod Strømmen*. He declares that "no long-deposed Bourbon can have bigger ideas about his right to rule" than theology. The duty of theology is to employ the other sciences on its own material. It is primarily

dependent on philology, for it can only render the Bible according to well-defined philological laws. It is dependent on history, for it can lay no limits on the results established by historical research. Theology should guard against seeking to explain what cannot be explained. When it tries to prove the existence of God, or the Atonement, or the two natures of Christ, it only makes itself ridiculous to thinking men; for these cannot be explained, they must be believed. Salvation is to be reached through convincing the conscience, not the mind, and theology ought to explore the life of the conscience; but it has quite neglected that.

The Bishop attacks Professor Michelet's *Old Sanctuaries in Modern Light*, in which the Old Testament narratives of Jacob, Joseph, Moses and David are compared with the Norwegian folk-tales. Partly because of this, partly because of his rendering and explanation of important parts of the Old Testament, Heuch finds the best proof that the charges he has directed against the "transition theologians" are perfectly warranted.

It is very probable that Heuch would never have acknowledged himself to be quite in agreement with the generation which passed away at his birth; and to every one who sees life and not fatal decadence in the evolution of the Church, it must be evident that there may prevail much difference of opinion between the older and younger generation of to-day, without it being necessary to fear that the generation to which the Bishop belongs will take with it to the grave the only true faith.

Bishop Heuch is jealous for the cause of Christ and desires that the Saviour on the Cross should stand vividly forth in the preaching of the Norwegian clergy. He fancied that the heart of the Christian life was in danger when he took up his pen. He felt that the Norse Church might lack and lose much elsewhere, but a loss here might be the losing of all. Nowadays men are seeking remedies manywhere, and they may all be required. But they must not drift away from the real springs of life for the Christian Church in our crucified and risen Lord. It was a fear of this which set the Bishop's

heart on fire, and it is to be hoped that in the final issue, for the sake of the truth, his manner of controversy may not have really injured the good cause for which he fought.

In the Conflict of the Day (I Dagens Strid), by the Rev. Thv. Klaveness, contains six sermons as his closing contribution to the controversy. A brief preface indicates that the author had at first intended to defend himself against the violent charges of false and corrupt teaching levelled at him by Heuch. But he has contented himself with publishing these sermons to show what he teaches, and why; and he leaves it to his readers to determine whether he is right or wrong. "For myself, Bishop Heuch's attack has taught me somewhat better than before the meaning of the Apostle's words: 'With me it is a very small thing that I should be judged of you or of man's judgment. He that judgeth me is the Lord.' To His righteous and gracious judgment I appeal my cause."

The sermons prove in the clearest way, if they are to be taken as a fair sample of his preaching, that Klaveness has no *other religion* than Heuch, that he is no secret rationalist seducing others from the faith either deliberately or unconsciously. He certainly does not introduce justification and atonement into every sermon he preaches; but he acknowledges the Apostles' creed with an honest heart, and the renunciation likewise. He believes that Jesus Christ has died for the sins of men and that he himself has received the gracious forgiveness of his sins in virtue of the blood of the Redeemer. And that is the main thing, even if his theological theory about the Atonement be ever so shaky. Of the sermons as such much might be said as to their freshness, clearness, crispness, power, and the passion for immortal souls that permeates them all. But we have here only to do with the book as a vindication of the author against unrighteous charges; and no candid reader can deny that it is in this respect a triumphant success. In the preaching of Klaveness there may be much that is lacking. Some things he may over-emphasise; some things he may lay too little emphasis upon. But at the heart of it all there rings forth clear and true the gospel of the Fatherly love of God and of "the crucified, risen

and only-begotten Son in whom we poor sinful mortals have forgiveness and eternal life". If such preaching were heard in every parish in the land the churches would soon be full again, and no rationalistic deluge would overwhelm that Norway the Bishop loves so ardently and well.

The two books really show that the difference between the combatants is not so very great after all. The old school is satisfied with the dogmas and orthodoxy of former days. The "transition theologians" would reset the old doctrines, and the "new preaching" desires to gain an entrance for the old gospel into modern men's hearts. The two books have indicated the danger and pointed the way.

JNO. BEVERIDGE.

**Religion as a Credible Doctrine: a Study of the
Fundamental Difficulty.**

By W. H. Mallock. London: Chapman & Hall, 1903.

IN the lively and not seldom brilliant volume before us Mr. Mallock assumes, as he says, the function of an accountant, whose "primary business is not to say things for either side, but to examine and tabulate what either side has to say—to reduce the arguments of each to their clearest and simplest forms; to note and strike out such as are inconsistent with the others, and so exhibit the entire affairs of both that the reader may see how on each side the account really stands" (p. 6). We take him in his chosen function, therefore, and regard the argumentative items which he tabulates on either side of the ledger as not necessarily his own. He takes them at their face value, which may often be excessive; while the major part of the securities are of a highly "speculative" character. But after the accountant has done his work comes that of the auditor. And the first question to be asked by him is, How is it that on neither side of the "intellectual ledger" does any entry appear of that item which ought to have the primary place of all?

To illustrate the extent to which this is ignored, take a quotation from Herbert Spencer on p. 18: "The power manifested throughout the universe, distinguished by us as material, is the same power which in us wells up into consciousness". Thus the progress begins at the universe and comes back to find the *Ego*. Such a progress is false to the first principle of science; which is to begin at the certain, and from it explore the uncertain, and from the known to feel our way to the unknown but knowable. What then is the one absolute and primary certainty? Surely the mind's

own consciousness; on this all sense-impressions depend. By it they are verified and unified. In it lies the only proof of any reality or quasi-reality which they possess. They do not prove consciousness to the mind, but consciousness *proves them*. The mind can at pleasure withdraw itself from their outward phenomenal sphere and contemplate its own workings wholly apart from them. Sense-perceptions, strictly speaking, are both derived and mediate; but the mind's consciousness of itself is primary and immediate. All reasonings upon phenomena partake of the nature of the phenomenal; and, although the phenomena become that on which the mind exerts itself, those reasonings lie at a lower intellectual level than consciousness. They are all secondary; it alone primary. Its absolute certainty can never admit the competition of conclusions phenomenally derived. It is for them to harmonise themselves, if they can, with it, the primary and irrefragable, not for it to capitulate to them. Further, this consciousness is not solely intellectual. It includes will freely working within its own finite sphere of the possible. Intellect and will, both primary, coincide in constituting the notion of cause; which therefore, like these two, must be regarded as primary, inherent in the mind itself. This once established, all sense-perceptions, their percepts, and all interpretations of or reasonings upon them, may be left to batter as they will at the outer walls. The citadel of consciousness, including intellect and free-will, they can never reach. It stands sublimely aloof and apart from them all. Now this is the great first item which is left wholly out of the account. Of course consciousness is incidentally referred to, as in the quotation above; and further in chapters v. (The Free Will Problem) and vi. (Determinism of Psychology). But of its absolute and imperial prerogative no disputant introduced on either side seems to show any notion. Probably that is why our "accountant" skips it.

Yet it is curious and almost amusing to find a decisive tribute to its influence on p. 100. The question is there being discussed of the will as "determined" by motives independent of any free action of its own.

"The doctrine that, when two desires are unequal, the will is determined necessarily by that desire which is strongest, to many people seems to be refuted by an obstinate feeling on their part that they would, if challenged to do so, will in accordance with the weakest. But they wholly forget that they are here secretly introducing a third desire stronger than either—namely, a desire to disprove that the strongest is that by which their will is determined."

Here then we have admittedly the will generating *de suo* a desire stronger than "the strongest," and by that determining its own action, and therewith *cadit quaestio*. We can safely dismiss the rest of the chapter, and uphold the will as self-determining, although all the ologies conspire to dethrone it. Here, then, our accountant would seem to have placed on the credit side an item which ought to be debited.

Yet on the lower plane of the scientist, facts of brain lesion or disturbance carry great practical weight, as shown, says Mr. Mallock, in Dr. Hollander's work on *The Mental Functions of the Brain*, from which he quotes cases (pp. 135-140). These facts show the mind empirically conditioned, *qua* will as well as intellect, by morbid or pathological states. Although unable to impugn the philosophy of consciousness as above, determined from within, they open a wide question as to the responsibility of individual cases. But the whole subject probably needs further elucidation by registered experiments.

Certain incidental discussions on the relations of the phenomena to the substance behind them, as in colour, sound, etc., and on the "waste involved" in the evolutionary process, "frustrated purpose," etc. (pp. 15, 166-7), seem to lack agency and to be overstrained. But to discuss these is impossible.

The scientific argument throughout assumes that all opposition to the Darwinian (so-called) theory is dead, that "all thinkers" agree in accepting it. Even if that were so, it still only accounts for a process, and leaves the question of origination as wide open as ever. But "the selection of the fittest" only weeds, it does not plant. And why is the struggle for existence, so potent through countless ages, as alleged, in the evolution of species, so inert now? We are referred to one or fewer vertebræ in a pigeon's neck, or to the

change in the condition of an oyster transported from the mouth of the Thames to the Bay of Naples, as evincing its power still. When a famous scientist was asked to account for the identity of the monkey on Egyptian monuments of 4000 years ago with that of to-day, he is said to have replied that the surroundings were unchanged and therefore the monkey-type. But this rather increases the puzzle. Nature standing at ease in respect of environment as well as in respect of types, stagnation in short ever since, where struggle was so truculent once and long, is a fact which may well call a halt in the march of theory. Function, it is known, profoundly modifies organs. But to hold that the function generated the organ seems to postulate the contradiction that the organ was at the same time existent and non-existent. It is similarly more probably true that through evolution types were profoundly modified, than that they were by it alone produced. But the question has many more aspects, especially that related to design, than can be discussed here.

Like the argument from evolution, that from heredity, and that from physiology, are taken at what we may call their "face values"—liable to large deductions when we try to reduce them to the sterling standard; but similarly, to fix the quantum of deduction is impossible here, and may probably be impossible everywhere.

There is another item in the account which we also miss—that of the "Spiritualists": see the late Mr. Myers' work on *Human Personality and its Survival*, etc. It claims to rest on a scientific basis of phenomena investigated and evidence tested. None can deny the careful scrutiny of this latter which the volume evinces. Any scientist who should shut the door in the face of such evidence and declare it inadmissible, would be a scientific *felo de se*.

Only his last two chapters are devoted by our "accountant" to his entries on the side of faith, after ten allotted to those for unfaith, with an intermediate chapter xi., inserted as a bridge between the two, showing that contradictories (*e.g.*, those between the previous ten and the following two) are not necessarily incompatible. This, however metaphysically true,

does not seem likely to be generally convincing. Nor do the grounds on which belief in God, in human responsibility, etc., rest, in chapters xii. and xiii., seem the most valid which could be stated. They chiefly amount to this, that, when those beliefs are eliminated from human nature, "we shall find that we have eliminated the essence of all moral and all social civilisation" (p. 249); and "that all the higher, the deeper, the more delicate, the more interesting elements in life would be annihilated" (p. 247). The attempts of Professor Huxley and Mr. Herbert Spencer to dress up a sentimental dummy to do duty as a deity claiming moral and spiritual devotion are trenchantly exposed in chapter xii. But on the whole the constructive side in this and chapter xiii. is weak; and the average result to be expected from the volume is rather in favour of scientific unfaith than against it.

HENRY HAYMAN.

The Fatherhood of God in Christian Truth and Life.

By J. Scott Lidgett, M.A. Edinburgh: T. & T. Clark. 8vo, pp. xxiv. + 427. Price 8s. net.

A NEW book by the author of *The Spiritual Principle of the Atonement* is likely, we think, to arouse great expectations in the minds of many who read, and gratefully learnt much from, the earlier work. This volume, in some sort a sequel to that already published, is certain to enhance Mr. Lidgett's reputation as a writer of broad and massive thought, competent learning, and a marked capacity for subtle and sympathetic exegesis. On this occasion he has selected a doctrine which comes, in his hands, to include almost the entire range of Christian theology, and does so, we feel, without any strain or artificiality; for, as he justly observes by way of explanation, "God's Fatherhood embraces all the relationships subsisting between Him and us". The subject is far from being one of merely historical or narrowly religious interest; on the contrary, Mr. Lidgett tells us that his experience (as Warden of Bermondsey Settlement) of social and administrative work has led him to regard the doctrine of the Divine Fatherhood as more adequately than any other fitted to yield the principles on which such philanthropic activities should be based, and human effort in every sphere of life united in a consistent whole. We are singularly fortunate, indeed, in having before us the ripe and measured theological conclusions of one so rarely qualified to hold out a linking hand to the professional theologian on the one side and the social evangelist on the other.

The cast of Mr. Lidgett's mind is such as to bring him habitually into sympathetic contact with theology of what we may call the Alexandrian order. As with the late Bishop Westcott, the unity of men in Christ is a thought to which

he perpetually recurs. The Incarnation is for him already latent in creation, and in his discussion of the old and fascinating question whether the Word would have become flesh had man not sinned, it is easy to perceive whither his prepossessions tend. Again, constant and significant emphasis is laid upon the doctrine of Divine immanence, and the idea that the whole creation is a spiritual organism, part vitally interlaced with part, nature crowned in man, and humanity inherent and coherent in the Logos, is repeatedly urged upon us in very impressive terms. Of course it is obvious that such a type of thought runs the risk of certain exaggerations which it is not easy for human logic to control. For example, there is the probability that the conceptions which prove determinative at critical points in the progress of the argument may be such as properly apply to things rather than to persons, and that the importance of history, as something inexplicable apart from the human will, may be wrongly estimated or partially ignored. Between Nature on the one hand and the Divine on the other, personality has sometimes received less than its due from theological idealists. But if these perils exist, Mr. Lidgett has known how best to avoid them. Against the worst he is triply armed by his virile insistence on keeping doctrine close to "the hard facts of the world's life," by which belief in the Fatherhood of God must be judged, as well as by his inveterate distaste for sentimentality.

Fatherhood and Sonship being essentially correlative, Mr. Lidgett has wisely declined to discuss either save in immediate relation to the other. Clearly, in view of the immense variety of issues raised and canvassed, we can offer only a brief and scanty *résumé* of the conclusions at which he arrives. His book, however, is one which must be read throughout to be valued as it deserves, though no discerning eye, glancing through its pages, will miss the wealth of material it offers to a receptive mind. First comes an introductory chapter, starting the question why the doctrine of the Divine Fatherhood has not enjoyed the supremacy it merits in Christian theology, and suggesting various reasons in reply. For the

next three chapters we are occupied with the teaching of the Biblical writers. The Fatherhood of God, we are told on their authority, was revealed by Jesus Christ, and rests ultimately on His consciousness. His sense of it, as embracing primarily Himself alone, is original, unique and all-pervasive; but through Him it becomes a personal experience of believers, in a derivative and secondary sense. One point on which Mr. Lidgett repeatedly lays stress is the fact that, according to the writers of the New Testament, God does not *become* our Father when we apprehend Him as such, but only becomes so *for us*; and this conclusion, as might be anticipated, receives a prominent place in his own exposition in later chapters. It may be doubted, however, whether Mr. Lidgett has elucidated any rational and credible basis in the Divine Fatherhood for such dissimilar manifestations of it as are to be found, for example, in God's treatment of the true saint and of the finally impenitent sinner. That there is such a basis is indeed a belief worthy of all acceptance; that Mr. Lidgett has made it clear is, to say the least, extremely uncertain. Reason seems to declare that we cannot speak of so radical a change in manifestation as if it left that which is manifested quite unchanged.

A serious difference exists between the two conceptions which we have seen to be correlative, in that "while the Fatherhood is real, the Sonship of man may be unfulfilled". Though human nature is essentially and universally filial in its constitution (or as we might put it, while every soul of man has a right to use the Lord's Prayer, and say "Our Father"), yet that constitution may never become what it might have been, for sin is simply the unfilial as such. How high human nature might have risen in all men, we behold in the unique Divine Sonship of Christ, which was the perfect realisation of the implicit possibilities of mankind. When we sum up the teaching of the New Testament, accordingly, we are left with this all but insuperable difficulty on our hands that, as Mr. Lidgett puts it, "the sonship of men does not stand on the same footing as the Fatherhood of God". The latter is a reality, however restricted in its manifestation, the former

may be practically absent. In this connexion we wish that Mr. Lidgett had discussed more directly the bearing of sin upon the sonship of man, and dealt with the question whether the coming of sin does not imply the entrance of a purely irrational factor, an irreducible surd, which it is impossible to eliminate from any account we can offer of the relations between God and mankind, as construed from the imperfect standpoint of a limited intelligence.

An examination of the various types of doctrine in the New Testament next reveals the fact that there is nothing in all the teaching of our Lord or of St. John which cannot be brought within the sweep of the Fatherly and filial relationship. It is true that St. Paul introduces new "forensic" elements, which seem at first sight incompatible with the thought of the Divine Fatherhood by which he also is guided; but on these Mr. Lidgett passes the suggestive remark that while such elements are forensic when abstractly taken, yet they are inherent in a whole which is not forensic, but something more. The standard with which Mr. Lidgett is working in these Biblical inquiries may thus be stated in his own words: "The only satisfactory test of the New Testament doctrine of the subject is not the discovery of proof-texts, but the establishment of the fact that these writers everywhere set forth the Fatherhood of God as the clue to all His action, whether in creation or in redemption, whether in grace or in law, in bestowment on man, or in requirement of him".

We need not linger over chapter iv., which contains a finely sympathetic account of the premonitions and adumbrations of the Fatherhood to be found in the Old Testament. But attention may be called especially to the reasons Mr. Lidgett has adduced to explain how it was inevitable that in Old Testament times men must learn to call God King, before they rose to the loftier and more tender name. Fatherliness rather than Fatherhood is the highest note struck by prophet and psalmist.

On this there follows a chapter entitled "The Fatherhood of God in Church History," which we think might fairly be singled out as the richest and most memorable in the book.

We are tempted to dwell on its many inspiring and enlightening passages, but must content ourselves here with the briefest characterisation. It tells the story of how the doctrine of God's Fatherhood in the deep Scripture sense gradually faded from the view of the great Church writers, and was replaced by a hard and inflexible conception of Divine Sovereignty. From Irenæus to Dante the transformation ran its baleful course. Though it can still be said of the former that "he is the teacher, above all others, of the Fatherhood of God," yet even Irenæus, by so frequently designating Christ as Logos rather than as Son, helped to pave the way for the descent which followed. There is a good account, at this point, of the Platonic influences which played on theology in the early centuries, and of the deleterious intellectualism into which so many of the Greek Fathers were betrayed. The statement, however, that Tertullian "knows nothing of" the Fatherhood of God is a needlessly hard saying, and suggests a sharpness of division between religion and theology which is untrue to life. Tertullian, after all, was a Christian. A gratifying number of pages is given to Augustine, and here especially both exposition and criticism reveal the touch of a master. In due course we are shown how this degenerate movement, which even Augustine did nothing to retard, culminates in the typical and deliberate utterance of Dante, in which he names God "the Emperor of the Universe". The pages devoted to the *Divina Commedia*, it may be said in passing, impart to the discussion a sense of wider interest and broader culture than is commonly to be found in works of this class. We pass on to Anselm, and are taught from *Cur Deus Homo* how far he had moved away from the central truth of the Fatherhood. Thomas Aquinas' highest category, with the New Testament in his hand, is that of Supreme Cause. Not even the Reformation replaced the doctrine in its rightful position of theological supremacy, though Calvin returned to the spot where Irenæus had stood, and was the first, for ages, to take "this relationship seriously, as that in terms of which the spiritual life must be expressed". Other and more modern influences, to which Mr. Lidgett

ascribes peculiar importance in the restoration of the belief in question to its proper place in Christian theory, are the works of Wesley, McLeod Campbell, and Maurice; while the Oxford movement, by its reactionary tendencies, pressed hard in the opposite direction. Once more let it be said that to read this masterly chapter is a liberal education in historical theology.

From this point onward we have to do with Mr. Lidgett's own interpretation of the Fatherhood, and the principal themes in Christian doctrine with which its relations are close and vital. His method of defining his subject may be gathered from the following words: "The Fatherhood of God represents, above all, a spiritual and moral relationship; that spiritual and moral relationship rests upon a natural basis as its necessary condition; and that natural basis springs from, has its essence in, and is shaped by, the fatherly love which gives it being". He points out, very appositely, that the only proof we can have of the truth of this doctrine must be immanent and experiential, not external, and ultimately depends on our being able to show that the truth of God's Fatherhood embraces, completes, and harmonises all other truths we possess regarding Him. Some of Mr. Lidgett's observations on the experimental bases of Christian doctrine as such are extremely refreshing, and may help to disabuse the minds of some friendly outsiders of the notion that the systematic theologian regards dogma as of itself quite sufficient to guarantee faith, and, indeed, to prove to every one, with experience or without, the validity of the Christian creed. Again, there is nothing in the book more characteristic than Mr. Lidgett's rejoinder to Kaftan, who has asserted that the two alternatives for the interpretation of Christianity are the Logos idea, by which the Church was led astray, and the conception of the kingdom of God, to which we should all return. The criticism of our author is put succinctly in one or two sentences: "Neither the Logos idea nor that of the kingdom of God is the highest concept for the interpretation of Christ or of His religion. Each falls into its place as part of the larger and higher whole of Sonship, corresponding

to the Fatherhood. If the Logos idea accentuates the revelation of truth, and that of the kingdom the attainment of spiritual and moral ends, the higher concept of Sonship places foremost the fellowship of love and life." This witness is true, and not a little timely.

In the last three chapters of the book the doctrine of the Fatherhood is applied to the explanation of the three great stages in the dealings of God with the world, *viz.*, creation, redemption, and the consummation of all things. It is difficult to make a selection from the numberless points of theological interest with which these chapters are crowded. Here and there, in a way which reminds us of the gifted and lamented Canon Moberly, Mr. Lidgett urges that, if we took the New Testament for our guide, we should rediscover in the fact of the Holy Trinity, as manifested in the redemption of the world, the true secret and explanation also of its creation and constitution; or again, that we can construe the world adequately only through Christ, inasmuch as His is a Sonship "which perfects the human race both objectively in His Incarnation, and subjectively as men receive Sonship from Him and share it with Him". These are thoughts which certainly do not receive any undue prominence in modern theology, and so long as they are stated with the moderation and insight here displayed, they will never lack an audience. We may refer also to Mr. Lidgett's brief discussion of the Atonement, which is on the whole a brief condensation of his earlier volume, but has features of its own which it will well repay readers to consider. Two things are clear, that Mr. Lidgett is convinced of the objective necessity of atonement in order to forgiveness, and that, in his view, what Christ did and underwent must be construed as a personal representative dealing on His part with the Father, rendered possible only by His perfectly filial mind and will, and responded to, nay co-operated in, by the Father in love and grace. Here as elsewhere Mr. Lidgett makes very much of Christ's solidarity with mankind. But, if we are to follow Scripture and experience, is it not more relevant to emphasise His solidarity with believers? The first is, after all, a spec-

ulation, the second is something that can be spiritually discerned and known. And of course in the end, as Mr. Lidgett practically concedes, it is only the second that counts in the Christian estimate of the final issue.

But we must resist the temptation to quote or illustrate further. Mr. Lidgett's book, it may be predicted with some confidence, will make its way into the hands of most serious students of theology, all the more that it everywhere calls upon us to use our imagination as well as our reason. The style in which it is written, while certainly not rich in classical graces and felicities, is eminently suited to the author's practical purpose, and is never obscure. His argument has been built on large, grand lines, and the theological structure to which this book may be regarded as the second contribution bids fair to be of a massive and abiding character. The intellectual temper in which our author writes is nobly hospitable and appreciative; his prevailing religious tone is that of a deep, calm optimism, undismayed by the difficulties which attend every human theodicy, but very sure of God. His work belongs to that class of books upon doctrine which, if not the highest, yet ranks very high—books which offer to the reader, not impromptu and undigested novelties of theory, but a sane, human, living, profound discussion of familiar truths, touched with the emotion of a glowing Christian faith. We are persuaded that its vitality and power will be recognised by all but those who cannot recognise truth save in the technical dialect of their own theological party.

H. R. MACKINTOSH.

1. Jeremia und seine Zeit.

Von Wilhelm Erbt. Göttingen: Vandenhoeck und Ruprecht; London: Williams & Norgate, 1902. 8vo, pp. viii. + 300. Price M.8, paper.

2. Die Poesie und die poetischen Bücher des Alten Testaments.

Von E. Kautzsch. Tübingen und Leipzig: J. C. Mohr (Paul Siebeck); London: Williams & Norgate, 1902. 8vo, pp. viii. + 110. Price 2s., paper, 3s. bound, net.

3. Der Knecht Jahves des Deuterojesaja.

Von Fried. Giesebrecht. Königsberg i. Pr.: Thomas und Oppermann (Ferd. Beyers); London: Williams & Norgate, 1902. 8vo, pp. iv. + 208. Price 5s. 9d., paper, net.

4. Über die Notwendigkeit und Möglichkeit einer neuen Ausgabe der Hebräischen Bibel.

Von R. Kittel. Leipzig: A. Deichert (Georg Böhme), 1902. 8vo, pp. 86. Price M.2, paper.

5. Studies in the Greek and Latin Versions of the Book of Amos.

By the Rev. W. O. E. Oesterley, M.A., Jesus College, Cambridge. Cambridge: University Press, 1902. 8vo, pp. viii. + 112.

1. THE great importance of Wilhelm Erbt's *Jeremia und seine Zeit* lies in the fact that he accepts Sievers' views on Hebrew metres, and claims that they can be applied to the book of Jeremiah without having recourse to impossible devices in the way of textual criticism. The work, moreover, has been submitted to Professor Sievers, and approved by him, at any rate, apparently, as far as the exposition of

the metre is concerned. The present writer has tried a few independent experiments on the possibility of discovering metres, with a view to comparing the results with those of Erbt. It is a fascinating pursuit, and develops facility in recognising glosses and constructing emendations with a rapidity which is alarming to a student of the *Encyclopædia Biblica*, haunted by the ubiquitous spectre of Jerahmeel. The result of one of these experiments was approximately as follows. In six verses, half of the present writer's hemistiches were the same as those of Erbt's; Erbt omitted twenty words as glosses, and the present writer twenty-one; less than half the words omitted were the same in the two cases. The feeling of most readers will be that the scholars who are wrestling with the problem of Hebrew metres are feeling their way with some prospect of success, but have not established a case which will command general acceptance.

Less than half of the book is occupied with discussions of text and metre; the rest consists of an interesting series of suggestive studies of the character, career and teaching of Jeremiah, which are intended to form the basis of a connected account of the prophet and his work.

2. Professor E. Kautzsch's monograph on *The Poetry and the Poetical Books of the Old Testament* deals with the following topics: the Form of Hebrew Poetry; the Varieties of Hebrew Poetry; Old Testament Indications of the Cultivation of Secular Poetry by the Ancient Hebrews; Collections of Poems in Ancient Israel; and lastly, on the Individual Poetical Books of the Old Testament. The contents were delivered as a series of six popular lectures, and are an admirable example of successful exposition of modern criticism for the benefit of educated laymen.

3. Professor Friedrich Giesebrecht's *Servant of Yahweh in Deutero-Isaiah* is yet another assault on one of the most fascinating problems of Old Testament criticism. These poems propound a veritable riddle of the Sphinx, which some answer

to their own satisfaction, but rarely succeed in convincing others. If there is any tendency towards a consensus of opinion, it is in favour of the view which Giesebrecht advocates that the servant of Yahweh, in the servant-passages (including Isaiah liii.), as well as in the rest of II. Isaiah, is Israel. This view is an inevitable sequel of Giesebrecht's decision as to the authorship of these passages. He holds that they were composed by the author of the rest of II. Isaiah as separate poems, ¹“ zu Papier gebrachten Monologen oder Betrachtungen ”; and first published with the rest of II. Isaiah, in the position in which they now stand. In discussing the question of the servant as a person, special attention is given to Sellin's view; not so much his latest theory that Isaiah liii. refers to Jehoiachin *vice* Zerubbabel superseded, but his general position that the subject of these poems is an individual and not the nation. Two important points in connexion with this subject are very clearly stated and discussed. The theory that Isaiah liii. refers to an individual implies that the speakers in the opening verses are Israelites. There would then be an antithesis between them and the servant, who is regarded as a typical sufferer. But the Jews of the period had themselves experienced great sufferings, and would not think it necessary that some one else should suffer in order to atone for their sins. Thus Isaiah xl. 1: “Jerusalem . . . hath received of the Lord's hand double for all her sin”. This point makes for the interpretation of the servant as Israel; the second point at first sight favours the view that the servant is an individual. Isaiah liii. seems to imply that the servant offers himself a willing sacrifice for the sins of others; and it is difficult to think of the Israel of Jeremiah and Ezekiel offering itself for the sins of the world. But probably the Jews' idea of themselves was different from that of these prophets, even at the time of the fall of Jerusalem; and as the years of the Captivity went on, the sins of the past may have been forgotten; and those Jews who remained loyal to their nationality and their faith may have felt, *pace* Professor Friedrich Delitzsch, that they were morally and spiritually superior to their

Babylonian oppressors ; and may have looked for an explanation of their sufferings in a religious mission of Israel to the world.

It would be base ingratitude, especially in a reviewer, to omit to record the fact that this monograph is published with the leaves ready cut ; and that, even in paper covers, it is so well sewn that the sheets do not show any immediate inclination to fall asunder.

4. Professor Rudolf Kittel's *On the Necessity and Possibility of a New Edition of the Hebrew Bible* is a manifesto against the current editions of the Massoretic text of the Hebrew Old Testament, and a proposal to construct a new *Textus Receptus*. We need not consider the objections to current editions of the Massoretic text. These, Van der Hooght, Baer and Delitzsch, Ginsburg, etc., are avowedly editions of a text which cannot be shown to be older than some centuries after Christ ; a text, moreover, that is obviously extremely inaccurate. A better standard text is by common consent most desirable, whether it is a "possibility" is another question. Kittel admits that even an approximate reconstruction of the original text is impossible ; he recognises, of course, that the Septuagint and the Massoretic Text represent two different forms of the text ; and he proposes to reconstruct the recension from which the Massoretic text has developed, as that recension existed about B.C. 300, or in the case of *Daniel*, etc., at a later date. He suggests that such a reconstruction might be used as a standard text.

He mentions the fact that for many books a critical text has been formed in Dr. Paul Haupt's *Sacred Books of the Old Testament*, to which Kittel himself contributed *Chronicles*. But this series is expensive, it is unpointed, and too free a use has been made of conjectural emendation ; the *Sacred Books* are not a suitable manual text for the ordinary student.

We entirely agree that the reconstructed text proposed by Kittel would be a valuable addition to the apparatus of the student of the Old Testament. But it would be still more

useful if the original readings were restored when this could be done with anything approaching to certainty. Moreover a reconstruction of the text underlying the Septuagint is equally desirable and should come first in the natural order of things.

But the recognition of a new *Textus Receptus* does not depend merely on its superiority to the editions now current. If the new text is to supplant them, it must be handy, attractive, well-printed and cheap. Indeed in England it would be almost necessary that it should be published and circulated by the British and Foreign Bible Society.

5. Mr. Oesterley's *Studies in the Greek and Latin Versions of the Book of Amos* is a specimen of the work of the severest school of Cambridge scholarship, the patient and painstaking accumulation of innumerable details with a view to providing material for the critic and the exegete. Scholars who labour in the more popular branches of biblical study are under deep obligation to students like Mr. Oesterley. This monograph is a useful addition to the *apparatus criticus* of the Book of Amos. We think, however, that more account should have been taken of the influence of Origen's *Hexapla* on the text of the Septuagint.

W. H. BENNETT.

1. A Study in the Psychology of Ethics.

By David Irons, M.A., Ph.D., Associate Professor of Bryn Mawr College. William Blackwood & Sons, 1903. Pp. xviii. + 176. Price 5s. net.

2. A Dawning Faith; Or, The World as a Spiritual Organism.

By Herbert Rix, B.A. Williams & Norgate, 1903. Pp. 229. Price 5s.

3. All These Things Added.

By James Allen. The Savoy Publishing Company, 1903. Pp. 150. Price 3s. net.

4. What a Piece of Work is Man.

By Frederick James Gant, F.R.C.S. London: Elliot Stock, 1903. Pp. x. + 105. Price 2s. 6d.

5. Fallacies in Present Day Thought.

By J. P. Sandlands, M.A., Vicar of Brigstock. London: Elliot Stock, 1902. Pp. 324. Price 6s. net.

1. SINCE a true ethic rests on a true psychology, and psychology hitherto has been largely false, regarding mind as purely receptive, and so stirred to action only by the tendencies to seek pleasure and avoid pain, Mr. Irons declares that the moral philosopher must do for himself what the psychologist seems unwilling to do for him—study the reactive side of mind and make a systematic inquiry into the principles of action.

Approaching these through that peculiar reaction of feeling we call emotion, the author of this brief but able volume, who, as his second chapter reveals, writes with full knowledge of the best and latest books on his subject, shows first

of all that emotion, instead of being explicable in terms of other mental phenomena, is really an ultimate aspect of mind which may be described as "feeling-attitude". Like feeling (pleasure-pain) it is subjective, but, unlike feeling, it is a reaction, an attitude taken up towards some object or person. Moreover, while pleasures and pains differ only in quantity, emotions are qualitatively distinct; and whereas the former look inward and are engrossed with the self, emotions look outwards and are regardless of the subject so long as they get their way with their object. At the same time emotion is to be distinguished from conation, inasmuch as it is a feeling or attitude towards existing objects, and not a sense of striving or want in view of objects or ends still to be realised. Emotions are just the different attitudes we take up to the changing objects or situations of our environment. They are therefore qualitatively distinct and prompt each to its own proper activity quite apart from all hedonic considerations—ill-feeling, for instance, being the attitude we take up towards any one who has injured us and inciting us to retaliate even though in so doing we should suffer; pity being the attitude we fall into at sight of distress, and stirring us even at the cost of pain to ourselves to take measures for its relief.

But now it is plain, if we will go a little deeper, that we should take up no such attitudes towards objects—have no emotions at all—unless these objects possessed some interest or significance for us; and, if we go a little deeper still and ask why we should have an interest in anything, we find that we could have none unless there was something within us that responded—that is, some basal and primary tendency to action. Danger could not make us afraid unless deep within us we had a natural tendency to preserve our life; good work or high character raises our admiration only because we have a natural tendency to make our existence effective.

That is to say, through our study of emotion, we have caught sight and hold of certain primary principles of human activity more fundamental than the emotions to which they give occasion, and also *not* hedonic. Indeed, were there no

such primal tendencies to action there would be no experiences of pleasure and pain; for these are mere incidental results conditioned exclusively by the success or the failure of primary impulses, and so to be regarded as themselves secondary. This argument against hedonism is of course not new; for instance, it was well stated years ago in Martineau's *Types of Ethical Theory*—a book with which the present volume has many points in common; but Mr. Irons has done not a little to place it on a sound scientific basis.

Among the basal tendencies thus laid bare the sixth chapter gives the tendency of function to realise itself, the tendency to sociability, the tendency to self-assertion; and in the seventh and last chapter, which is rather closely packed, but runs on familiar lines, Mr. Irons, of whom we expect to hear again, completes his *Study* by showing that the various tendencies, otherwise a chaos of conflict, can be brought into a system of conduct only by some ultimate, all-inclusive ideal of worth, for the reality of which we have, he hints rather than proves, abundant evidence.

The style is plain and at times a little heavy, but it is clear; a table of contents or marginal summaries would lighten the book. There is an index, though not a very full one.

2. Mr. Rix has so distinct a gift of exposition that we do not wonder at his being asked to publish in book form what were first given as addresses to the members of the Croydon Ethical and Religious Fellowship. His style is so exquisitely clear and frank that we see at once where he is and also how he got there.

"The old creed was based upon the Bible, and the Bible is gone." "Literary criticism has robbed us of our supernatural Bible." The organic conception or idea of continuity has so entered into our thought that not only do we regard all literature as one, so that we can no longer "suppose that the spiritual realities, the eternal verities, are infused into one literature and withheld from another," but also "miracle of every kind will have to go," and with it any theism, like

that of Dr. Martineau, which admits breaks in the natural order. Therefore the need of the time is a new faith, a new view of the world as a whole, which will be a philosophy rather than a theology, because "when miracle is gone, theology and philosophy are one".

The above quotations are from the first chapter, and in the chapters that follow Mr. Rix tells us what this "dawning faith" is to be. It is just a thoroughgoing idealism. The world is a veritable universe: the universe is an organism: the universe is spirit: matter is no real existence, space and time are mere forms of human thought: this spiritual universe is God and God is it, man being just His thoughts: duty is submission of the part to the whole: the future life is absorption into God, which is no hateful annihilation but a gentle gliding into the eternal bliss.

That is what idealism works out at and takes us to. And this able and fascinating little book may well make theology ask whether she has not taken idealism too readily to her bosom, and make the Church ask why it is that some of the finest minds among us find her teaching a stone, and turn for bread to ethical societies.

3. Mr. Allen is one of those whom Professor James would hail as of the healthy-minded. He is an invincible optimist, something also of a mystic; and this dainty little book, though it says nothing of mind-cure, recalls in many ways Mr. R. W. Trine's *In Tune with the Infinite*. So long as we put self first, and worry over its preservation, we set a high value on meat, drink, money and the like, and are immersed in the world's struggle and miserable competition, afraid of defeat, disappointed when we fail to get our desire, and never satisfied. But cease to be selfish, be willing to lose your life, ask nothing as a right for self, and you will find yourself in a new world: for, whatever may come or not come to you, you will be content and at peace. Mr. Allen seems to say at times that those who thus give up self will, as a matter of fact, never lack bread in a world whose God is love. Once or

twice he hints that, having simplified life by giving it a single aim, they will develop new powers for the management of their material affairs. But his main thought, expressed in different ways, is just the familiar Christian truth that to the man of faith it really does not matter what happens; he is invincible, victorious over the world. The only fault of the book is that it is somewhat strained; and in calling upon us to rise above the facts of life sometimes misreads them or loses sight of them altogether.

4. Mr. Gant has added yet another to his "Small Books on Great Subjects," the purpose of it being to show that human nature has intuitions of the Divine—that there are witnesses within to the being and perfections of God and also to the reality of a Redeemer such as we have in Jesus Christ. The tone of the book is high and rich; but the execution is poor. Spite of a full table of contents and much repetition, the argument is by no means clear and the sentences are often involved and not seldom ungrammatical. Perhaps the best pages are those in which it is shown that, sinful as man is, there is that in him which disowns and repudiates sin as foreign and adventitious to his true nature, and so points to the existence of a purely righteous Person, in whom he was created and through whom he is redeemed.

5. The title is much too high and serious for the contents. The author is no intellectual giant striving to lay bare the fallacies that lurk under modern thought, but only a chatty, genial clergyman, who, finding in his talk how many things commonly taken as facts are really fictions, determined to bring as many as he could think of together in a book. Hence no fewer than sixty chapters—among the titles are "Sleep," "Josephus," "Coal," "Beer," "Angels," "Spiritism," "Smells"—every one of which ends with the word "fallacy" in capital letters.

The author, in short, is one of those curiously constituted people who are always suspicious of authorities—especially

medical ones. He is, of course, opposed to vaccination and has views on tuberculosis ; but his pet idea is that all disease is due to food—cooked food, mixed diet, boiled milk and many other things being all fallacies. He is very suspicious of baths ; and has grave doubts as to the trustworthiness of Josephus ! An angel, he is good enough to say, is not a fallacy ; but to think that we know about angels is. In reading the chapters where he declares that Babylon, Jericho, Ephesus, Nineveh and other places never really existed, one begins to wonder whether the whole book may not be a joke. There are, however, some few deviations into sense and not a few gleams of humour. But the book has no serious value.

JOHN LENDRUM.

The Development of Modern Philosophy.

With other Lectures and Essays. By Robert Adamson, M.A., LL.D. Sometime Professor of Logic and Rhetoric in the University of Glasgow. Edited by W. R. Sorley, M.A., LL.D., Professor of Moral Philosophy in the University of Cambridge. In two volumes. Vol. I., pp. xlvii. + 358. Vol. II., pp. xv. + 330. Demy 8vo. Price 18s. for the two volumes net. Edinburgh and London: William Blackwood & Sons.

Kant's gesammelte Schriften. Herausgeben von der königlich Preussischen Akademie der Wissenschaften.

Band I. Erste Abteilung. Werke: Erster Band. Pp. xxi. + 585. 8vo. Price 12s. net, bound 14s. net.

Band XI. Zweite Abteilung. Briefwechsel: Zweiter Band. Pp. xv. + 517. Price 10s. net. Band XII. Zweite Abteilung. Briefwechsel: Dritter Band. Price 9s. net. 8vo. Berlin: George Reimer; London: Williams & Norgate.

THE late Professor Adamson was universally acknowledged to be one of the most learned in the history of philosophy, one of the keenest critics of philosophical theories, and one of the most influential teachers that ever occupied a philosophical chair. He had many qualities that invited confidence and commanded respect. He was a wide reader, and read to purpose; he thought deeply, and there were few problems in philosophy which he had not seen, and on which he had not his own solutions. Keen reasoner as he was, and interested in thought, he was ever ready to recognise the difficulty of stating a theory of reality. The conclusions to which he tended will no doubt be keenly scrutinised, yet every one must reckon with them, for they are the con-

clusions of a real thinker, who looked at all problems with his own eyes.

Professor Sorley, who was his colleague while both were professors in the University of Aberdeen, has edited these lectures with great care, and has done his work well. In the biographical Introduction he has given a brief and life-like sketch of the life, the work, the mental development of his friend. He has also sketched his mode of work, and the general trend of the philosophy to which Professor Adamson tended. "From first to last," say Professor Sorley, "he looked upon the Kantian criticism as the stage from which the next advance in philosophical thought must be made. In his books on Kant and Fichte it is clear that he regarded the legitimate issue to be an Idealism such as Hegel's. At no time, perhaps, would he have described himself as an Hegelian: it is difficult to get any one to accept that title. But in reference to what he called 'the present radical opposition of philosophic doctrine—the opposition between Hegelianism on the one hand and scientific naturalism or realism on the other'—he would have sided with the Hegelians. 'It is not possible,' he said, 'that the view of thought as a thing or product should also be competent to explain the nature of thought as self-consciousness.' The evidence of his lectures shows that, during most of his time at Owens College, he looked at things from the Idealist position, though he seems to have become more and more critical of all idealist constructions. The solid achievements of empirical psychology, which he all along followed with keen interest, were also not without influence in bringing about the change in his point of view, which is unmistakably announced in his inaugural address at Glasgow. For him, unlike Kant, the Copernican change consisted in displacing self-consciousness from the position which it occupies in every system of Idealism" (Introduction, pp. xc.-xci.).

It is a pity that Dr. Adamson has not given us a fuller account of the Copernican change in his attitude towards philosophical questions. The question is of the highest importance, and we feel in reading his books, especially these volumes, that

we are dealing, not with a complete and full exposition of his views, but with something far from complete. His mode of lecturing, while the most effective for teaching, consisting as it did of oral exposition, is not so effective for obtaining a full and final expression of his thought, and of his reasons for his thought. In reading the lectures and other writings in these volumes the reader is somewhat perplexed, for he is not sure whether Professor Adamson, in setting forth the systems of the philosophers with which he deals historically, and specially when he is criticising them, is dealing with them and their systems from the latest standpoint of his thought, or from the idealist point of view which he once occupied. Thus his criticisms of Descartes, Spinoza and Leibniz seem to assume the truth of the Idealist philosophy, and are valid from that point of view. We are sorry that Professor Adamson had not the opportunity of setting forth his views in systematic order, and specially that he has not elaborated his views more fully. As it is, one is not sure that he understands, and one fears that he may do injustice to so careful and thorough a thinker.

Professor Sorley has given us a complete list of the writings of Professor Adamson, arranged in chronological order. They form a considerable body of writing, and had taken their place among the authoritative documents on the subjects whereof they treat. Professor Sorley has helped the reader by giving him an extended table of contents, which greatly helps him in following the course of the argument. A full and detailed index makes the work of reference easy.

The first volume is connected with the history of philosophy, and its title is *The Development of Modern Philosophy*. The course is begun with a statement that the history of philosophy is essential for the study of philosophy. He dwells on the continuity of philosophical thought, and shows that apparent breaches are only seeming. The connexion of philosophical thought and scientific thought is shown, and a brief description of the influence of mathematics and of the mechanical theory on the thought of that time leads to the life and work of Descartes as the founder

of modern philosophy. We have read with great interest the chapters which follow the development of modern philosophy, from Descartes onwards. What strikes one who has read many histories of philosophy, is the brevity, fulness and freshness of the exposition. Evidently the characterisation of any system is drawn from a minute and exact acquaintance with the works of the writer in hand. There is a firmness of grasp, and a precision of statement which could not be drawn from any other than the original sources. The information is always exact, and the student feels that he may trust his guide. In this spirit and after this fashion he describes and briefly criticises the systems of Descartes, Mulebranche, Spinoza, Leibniz; passing to English empiricism, he deals with Locke, Berkeley and Hume. Then the lectures expand to a larger fulness while he deals with Kant, while Fichte, Schelling and Hegel are limited to a smaller space, and to less adequate discussion. Finally, in this volume, we have a considerable section of original work entitled "Suggestions Towards a Theory of Knowledge Based on the Kantian". A writer (treating of the writers described and criticised by him) will inevitably betray his own sympathies and indicate his own point of view. If, however, the writer is shifting his point of view, and moving towards another position, there will likely be some variation in his attitude, and his criticism will vary. Something in the criticisms of the various systems described and criticised in the historical part of his work may be due to the fact that these lectures apparently represent the attitude of Professor Adamson's mind while he was moving on. At all events the criticism seems to assume the truth of some form of Idealism, while, for example, the brilliant criticism of Hume seems to assume the truth of the latest position attained by him.

All readers will turn with the deepest interest to the suggestions towards a theory of knowledge based on the Kantian, and all readers will regret that Professor Adamson has not given us a full theory of knowledge. An epistemology from him would have had the highest value. He begins with Kant, and especially with Kant's rejection

of Cartesian and subjective Idealism. The two factors in Kant's doctrine of external perception are stated and examined, the basis of Subjective Idealism is examined, and Professor Adamson comes to the significant conclusion that the recognition of inner experience as subjective is neither chronologically nor logically prior to external perception. As this position is fundamental with Professor Adamson we quote: "We may fairly insist that, before any assumption is made that would require us to raise the probably unanswerable question, how the subject with only subjective experiences of his own forms even the notion of an objective, of that which is trans-subjective, we should ask, how does the subject come to define his own mode of existence, to characterise his experience, as subjective? The Cartesian Idealism had started from the position that such determination of experience was the prior fact in knowledge: making indeed, as we can now see, a quite illegitimate identification of the two propositions—that whatever is known is known through consciousness, and that what is known primarily and directly is the inner experience of the conscious subject. And it has often been insisted, in defiance of all the experience we possess, that in fact our knowledge of inner subjective experience is direct and certain, while that of so-called outer objects is mediate and uncertain. Were we to deal fairly with the distinction implied in the term 'subjective,' we should be compelled, I think, to say that neither chronologically nor logically does the recognition of the subjective character of inner experience precede external perception—the recognition, that is, of an objective that is wholly distinct from the inner life. In other words, we should have to insist that there is a profound difference of meaning between consciousness and the recognition of certain experiences as forming the inner life of a finite subject" (vol. i., pp. 286-7). He proceeds to describe the origin of the antithesis of inner and outer, and tries to show that the primitive character out of which objectivity is developed is to be found in the space-character of certain contents. He works this out from the point of view of the theory of know-

ledge, and in the second volume in the lectures on psychology he works at it from the purely psychological point of view. It appears, also, in a passage of his inaugural address to the University of Glasgow; we quote it as it seems to sum up the main outcome of all his thinking. "Specialised research into nature has not only deepened and strengthened our ideas as to the systematic interconnectedness and interdependence of all parts of reality, but in particular, by extension of what comes closest to the life of man, has enforced a conclusion one would feel inclined to advance from purely philosophical grounds, that the antithesis we make between the abstract mechanism of nature and the subjective life of mind is falsely conceived when taken to mean absolute severance in concrete existence. That the antithesis, the opposition, is a necessary condition in consciousness for the very being of consciousness, that mind, in other words, only realises itself in the form of that which is contrasted with nature, ought not to lead us to confer a wholly fictitious and unwarranted independence upon the opposites themselves. It is true that self-consciousness implies a contradistinction from nature, that mind only knows itself in knowing a nature that is distinct from itself. But the very implication of this truth is that neither mind nor nature as thus contrasted in consciousness is possessed of independent being, that mind knows nature only in so far as it is a part of nature, and that its knowledge of nature, its apprehension of fact other than itself, is the living link which binds it to nature and to the sum-total of reality. Ideas, as one may put it, are not so much in mind as of mind; they are the actual modes of our participation in that reality of which external nature is a part" (vol. ii., pp. 17, 18). It is a change from idealism to realism, from rationalism to empiricism or naturalism. Professor Adamson, both in the *Theory of Knowledge* and in his psychology, brings us back to the primary factors. He works under the supposition of development, and from development he excludes the idea of end. Beginning as far back in mental history as he can, he asks what are the distinguishable features in immediate

experience and those distinctions, say of feelings as subjective from sense-presentations as objective, he regards as derivative. Other distinctions are also the outcome of development, even the distinction between subject and object. The reasoning is clear, able in the highest degree, and is as convincing as the nature of the case will allow.

One has a conviction, however, that the primary elements in experience as set forth by Professor Adamson are too elementary to stand by themselves, or to have the functions ascribed to them save as inherent in an experience the unity of which is implied in the possibility of their statement. Development must be conceived as towards an end. Able and clear as the statement of Professor Adamson, both in its epistemological and psychological aspects, yet their relevancy depends on the implied possibility of a centre of unity in the organic life, a unity which grows necessarily until it becomes the full-orbed unity of self-consciousness. It is quite true that self-consciousness is something that comes to clear consciousness through a process of development, and it is quite possible to describe the process as Professor Adamson, but the completed process is implicitly there from the outset, otherwise the steps of the process could never have been described.

There are many things of the deepest interest in these volumes. There is, for example, the treatment of "Change and Time". Something interesting would emerge from a historical account of the idea of time, as it has appeared in successive systems of philosophy, say from the time of Spinoza down to Professor Adamson and Mr. Shadworth Hodgson. It would be an instructive story, but one that cannot be told now. It would be instructive to compare the views of Professor Adamson with those of Mr. Hodgson.

But the number of points of interest in these volumes is very great. Whether we have regard to the general analysis of mind, or to the special forms of mental experience, feeling, cognition, volition, whether we dwell with the author on the analysis of thinking, or look at problems in the theory of thinking, we feel always that we are in the presence of a

man to whom all the problems of philosophy are familiar, that he has come to close quarters with all of them, and has something of worth to say of all of them. Whether we shall agree with him is another question, but whether or not, we shall have a firmer grasp of the problem, and shall know more clearly the conditions of an adequate solution of them, after we have listened to the discussion of them by Professor Adamson.

The second division of the works of Kant, edited by the Prussian Royal Academy, is now complete, and the first volume of the works has also appeared. The collected edition consists of four divisions, (1) Works, (2) Correspondence, (3) Manuscript Remains, and (4) Lectures. The number of volumes will be from twenty-two to twenty-five. In the edition there will be collected everything of significance that Kant ever wrote, and without any hesitation it may be said that this will be the final and authoritative edition of Kant's works. It is edited with the greatest care. Everything has been attended to: text, punctuation, literary form, Introductions; in fact, everything that can help the student to trace the evolution of the thought of Kant and to understand the master and his system, has been looked after with thoroughness, and has been accomplished with success. It has been a labour of love, and the editors have done their work so as to earn the gratitude of all students of the history of human thought, and of the place and function of Kant in the history of philosophy. For Kant occupies one of the most significant of all places in the history of philosophy, and he who would understand the problems of to-day must so far master Kant, and understand him. Thus the edition of Kant's works now before us is a boon for which students in all lands ought to be thankful, and to express their thanks to the Royal Prussian Academy.

As to the volumes now before us, the first volume contains the first instalment of what is now called the pre-critical works of Kant. It is arranged in chronological order and contains the works written between the years 1747 and 1756.

The second volume will contain the pre-critical works from 1757 to 1777. The Foreword of the editors is rich in interest. It characterises briefly, yet appreciatively, the work of the various editors of the works of Kant, states the principles that guide them in the elaboration of the present edition, speaks of the human and historical significance of the *Entwicklungsgeschichte* of Kant, and indicates what that significance is. The Foreword is brief, but every sentence is weighted with meaning, and it is a word worthy of its place.

It will be enough at present to enumerate the works contained in this volume, and to note that they form part of Kant's scientific training for the great work of inaugurating the critical philosophy. The first treatise, dated by the present editors in 1747, by Paulsen in 1746, is that entitled "Thoughts on the True Estimation of Living Forces," and the writers with whom he deals are Descartes, Leibniz, and Euler. The second work, published in 1754, is an "Examination of the Question whether the Earth has undergone an Alteration of its Axial Rotation". The third is on the question "Whether the Earth grows old? Physically considered". Then follows the treatise, the significance of which is more and more appreciated as time goes on: the title is, "Universal Natural History and Theory of the Heavens". We may say in passing that there is an excellent translation of this treatise, accompanied by a remarkable introduction by Professor Hastie of the University of Glasgow. The characteristic attitude of the treatise is the strict application of physical principles of explanation, and the rejection of all hyper-physical sources of explanation, together with the assertion that only by this procedure can the divine origin of the world be maintained. Along with this is the thought that the Newtonian Laws are not only laws in operation at present, the operation of these laws is the explanation of the history of the cosmos. The evolution of the heavens and the earth flows from the operation of these laws.

In the edition before us there follows the treatise "De Igne" and "Principiorum Primorum cognitionis metaphysicae nova dilucidatio," both dated in 1755. This treatise is of

interest because it shows that Kant, while he makes attacks on the philosophy of Wolff, still occupies in the main the Wolffian standpoint. For the year 1756 we have various works, showing that the physical side of things is still the main object of Kant's thought. One of these is an inquiry into "The Causes of Earthquakes from which the Western Part of Europe suffered toward the end of the preceding year". These and other two short essays on the same subject originally appeared in the *Königsberger Nachrichten* of 1756. To the same year belong the treatise "*Metaphysicae cum geometria junctas usus in philosophia naturali, cujus specimen, continet monadologiam physicam,*" and with "New Remarks in Explanation of the Theory of the Winds" complete the first volume of the works. Another volume will complete the pre-critical works.

As to the two volumes of Correspondence now before us, along with the former volume, it completes the correspondence. While a large number of letters are written to him, the letters written by him are of the utmost importance in enabling us to trace his mental development, and to understand the problems which successively engaged his attention. Thus in 1772 in a letter to Marcus Herz we find him asking the significant question: "How are these things given to us if not in the mode in which they affect us? And if such intellectual presentations or notions rest on the activity of the mind, whence comes their agreement with objects which are certainly not produced by them? And the principles which reason gives us about objects, independent of all experience, whence comes the actual validity of them?" In other words, Kant had set himself to inquire into the source of the agreement between reason and things. Then we have such letters as that to Johann Bernoulli in 1781 giving his own account of his development, and of the problems which engaged his attention, and his solutions of them. These letters are of great importance for the understanding of Kant, the man and his system. We have also a number of letters which help us to understand the man and his environment. But a full description would far exceed our limits.

We need only say that the correspondence leads us into the **life and** thought of the time of Kant, enables us to speak **with the** people of that time, and brings us into the presence of **Kant** himself. This edition is worthy of the man, and of the **Royal Prussian Academy.**

JAMES IVERACH.

A Harmony of the Gospels in the Revised Version, with New Helps for Historical Study. By JOHN A. BROADUS, D.D., LL.D. Revised by ARCHIBALD THOMAS ROBERTSON, Professor of Interpretation of the New Testament, Southern Baptist Theological Seminary, Louisville, Ky. New Seventh Edition, revised and enlarged. New York: A. C. Armstrong & Son, 1903. Square 8vo, pp. xvii. + 290. Price \$1.50.

Dr. Broadus' *Harmony* has long established itself as one of the best. It is the result of more than thirty years of study and teaching, and it has features of its own. Dr. Broadus does not agree with most Harmonists in the stress laid on the division of our Lord's Ministry into Passover years. He thinks it best to give up the idea of attempting an exact chronology, or of taking the Feasts (the last Passover excepted) as important epochs in our Lord's Mission. He finds the ministry then divides itself into well-defined periods, in each of which it is possible to "trace a gradual progress, (a) in our Lord's self-manifestation, (b) in the hostility of His enemies, and (c) in His training of the Twelve Apostles". Thus the *inner movements* of the history become the important thing, and are capable of being followed. The book, which has passed through six editions in ten years, has been carefully revised by Professor Robertson. Certain alterations and additions have also been made, which increase its value. The analytical outline is put by itself at the beginning as well as in the body of the text. Cross references are given in a separate Appendix as well as in the text. A full Index of persons and places is added, new lists of Parables, Miracles, Old Testament quotations, Uncanonical Sayings of Jesus, and Harmonies are given. We get also an admirable map of Palestine. The book is thus improved in various ways,

while in substance it remains what it was. It should be of great use for Theological Halls, and all kinds of Bible Classes, as well as for the minister's pulpit preparations. And it has the special interest of giving a conjunct view of our Lord's Life according to the natural unfolding of His ministry.

Christian Difficulties in the Second and Twentieth Centuries. A Study of Marcion and his Relation to Modern Thought. By F. J. FOAKES JACKSON, B.D., Fellow of Jesus College, Cambridge, and Hon. Canon of Peterborough. Cambridge: W. Heffer & Sons; London: Edward Arnold, 1903. Small cr. 8vo, pp. 175. Price 3s. 6d. net.

This volume consists of the Hulsean Lectures for 1902-1903. It has a good deal to say on the subject of Gnosticism as it appeared in the second century. But its main purpose is to discuss the religious problems of to-day in the light of those of that important era. In the preface the author states his own position frankly to be that of one who does not think that "any form of Christianity can survive if it abandons what have in all ages been considered the fundamentals of the faith, such as the Divinity of our Lord in the sense accepted by the Universal Church, the fact of the Resurrection, and the indissoluble connexion between the Old and New Testaments".

In the first lecture Mr. Jackson draws out with considerable skill the main points of resemblance between the two centuries, especially as regards the openness of the question "What is the essence of Christianity?" He also gives his view of the way in which Gnosticism arose, a short sketch of Marcion and some account of his theories, and of Tertullian and his polemic. The second lecture bears the title of "The Rival Gods". It expounds and criticises the Marcionite doctrine of God and that defended by Tertullian—the unknown God, distinct from the Creator, the God whom the universe is unworthy to reveal, of the former, and the "Supreme Power existing for all eternity, unbegotten and uncreated, without beginning or ending," of the latter. This is followed by a lecture on "Marcion's Gospel," most of which,

however, is devoted to a statement of Tertullian's side of the question and the arguments by which he sought to show that, even when Marcion's curtailed version of Luke's Gospel is accepted for working purposes, we have enough to demonstrate the identity of the Messiah of the Old Testament with the Christ of the Evangelist. The closing lecture deals with the "Pauline Theology". Here Tertullian's fifth book plays a large part, and a good summary is furnished of the reasoning pursued by the great North African in his endeavour to prove that Paul was a continuator of the work of our Lord and His immediate followers; that the God of St. Paul was the same as the God of the Old Testament, etc. The book is an interesting one, and its main positions are sound. Its estimate of Marcion is appreciative, and it makes all due allowance for the fact that the representations of the man and his views come so largely from controversial sources. It does justice to Tertullian, and gives a very useful survey of his doctrinal position. At times, most of all in the opening lecture, it leaves us with the sense of a certain immaturity in its conception of the conditions of religious thought in the second century. Yet the parallel between that time and our own is worked out on the whole with discernment. But what is the conclusion to which Mr. Jackson would bring us? He seems, so far as it is possible to grasp his contention, to have a terror of the name Protestant, and to claim an exceptional position for the Church of England which none outside her, nor by any means all within her, can justify. Of the Church of England he says that from the day she asserted her freedom from Rome, she "took her stand on Scripture and primitive tradition," and "refused to commit herself to any doctrine, practice, or theory of government unable to bear an appeal to these tests". But he gives no indication of which is in his view the *final* test—the tradition or the original sources. On questions of this fundamental kind he is in the clouds. He tells us that the Church of England "perhaps alone of all Christian Societies, can display the liberal spirit of the early days". One can place

this claim to the credit of his love for his own Church. But when he proceeds to assert that "the Church of England cannot be Protestant, in the sense in which the word is now used in Germany, and regard the fundamental doctrines of the Creed of Christendom as subjects to be handled with freedom, and perhaps without reverence," we must say that he entirely misunderstands what Protestantism is and what it was to the founders of his own Reformed Church. And further, the position which he takes means that he would make the Creeds the final authority, not Scripture itself. In a footnote he calls attention to Harnack's definition of Protestantism as bearing that it has taken its stand on "the principle of the Gospel exclusively, and declared its readiness at all times to test all doctrines afresh by a true understanding of the Gospel"; and he actually refers to this as something to be repudiated. But here again the curious immaturity which we have noticed as coming to the surface now and again, we might almost call it the *boyishness* of the excellent author's judgments of fundamental things, asserts itself. No doubt Mr. Jackson in due time will see that there is a good deal more to be taken into account than his naïve and limited Anglicanism is conscious of at present.

Encyclopædia Biblica. A Critical Dictionary of the Literary, Political and Religious History, the Archæology, Geography and Natural History of the Bible. Edited by the Rev. T. K. CHEYNE, D.Litt., D.D., Oriel Professor of the Interpretation of Holy Scripture at Oxford, and formerly Fellow of Balliol College, Canon of Rochester, and J. SUTHERLAND BLACK, M.A., LL.D., formerly Assistant Editor of the *Encyclopædia Britannica*. Vol. iv., Q to Z. London: Adam and Charles Black, 1903. 4to, pp. xxix. + cols. 5444. Price 20s. cloth.

The last volume of the *Encyclopædia Biblica* is in the hands of the public. It is of the same general character as the former three, and it is not necessary, therefore, to say again what has been already said in criticism of it. There is nothing in this concluding volume to alter in any way the

view we have already been led to take of it. The volume includes a number of articles which are of real value, and fully answer the idea of an *Encyclopædia*. There are many contributions which are full of information that has been carefully acquired and sifted, and is presented in useful, reliable form. And there are many which are thoroughly independent and far from being given over to the slavery of a particular school or the idiosyncrasy of some peculiar theorist. But there are others, far too many of them, which are of a very different order, giving only one side of a question and taken up with flimsy and extravagant speculations which have little or nothing behind them.

This concluding volume is accompanied by a Publisher's Note which explains and vindicates the form given to the undertaking. The claims which are put forward by this Note in behalf of the *Encyclopædia Biblica* are high and varied. With some of them all will at once agree. Undoubtedly the editorial work on its business and mechanical side has been admirably done throughout. The four volumes are singularly free from printer's blunders, scholar's mistakes and the minute inaccuracies which, in many books and especially in large and complex publications like this, are so irritating and disturbing. Conciseness of statement, too, could scarcely be carried further. As we read we feel that every superfluous word and every merely stylistic phrase have been removed without compunction—often, we doubt not, to the discomposure of the writer. The system of cross references, the maps, the illustrations, etc., all deserve the highest praise. But when one looks at the claims for uniqueness, superiority, scientific exactitude, freedom from all prejudice and sectarianism and the like, which are urged in this remarkable Note with such emphasis and with so imperturbable a confidence, he is tempted to insist on the other side which has to be presented to the strong statement of virtues, and to point to those unhappy characteristics of the work in which it fails to satisfy one's expectations of an *Encyclopædia*. For a book of that kind is not meant to be a house of refuge for the admittance of starving fancies, vagrant speculations

or heady theorisings which would have difficulty in finding shelter in the broad and hospitable domains of real science—the science that is at home in the laborious field of fact patiently gathered and rigorously examined, and that keeps aloof from all hypotheses which spring easily from the errant imagination and are not broadly and securely based on large and exact inductions. That a serious mistake is felt to have been made in admitting so much matter of this doubtful kind may be gathered from the Note in question. For at certain points it takes a tone that is very like that of apology. This appears in what is said of “the variety that is due to obvious difference of standpoint,” and in the explanation offered of the invitation given to “more than one writer to contribute to the discussion of a subject from different points of view”. Thus we get in one article “a vigorous defence of the non-Pauline authorship of the major ‘Pauline’ Epistles,” and in another an “able defence of the opposite view”. And in the same way we get an enforcement of Professor Cheyne’s new theory in many smaller articles (in how many alas!), and alongside that a statement of other views “in the major articles by other scholars”. We are not inclined to look on this as a virtue. We are the less disposed to take that view of the method after we have fought our way through the extraordinary reasonings and self-confident assertions which make the substance of many of these articles.

It is a pleasure, however, to point to the considerable list of thoroughly satisfactory contributions in the present volume. Among these we may name Dr. Benzinger’s article on the “Temple”; Professor Bennett’s on the term “Stranger,” etc.; Mr. Burkitt’s on “Texts and Versions”; Professor Geldner’s on “Zoroastrianism”; Mr. Cowley’s on “Samaritans and Synagogue”; Dr. Buchanan Gray’s on “Theophany,” etc.; Professor Kennedy’s on “Weaving,” etc.; Professor Stade’s on the “Books of Samuel”; Professor G. A. Smith’s on “Trade and Commerce,” etc. There are other articles, such as those on “Son of God” and “Son of Man,” which are of more mixed value, yet instructive and helpful. And there are others in which King Charles’ head still protrudes itself.



Studies in Contemporary Biography. By JAMES BRYCE, Author of *The Holy Roman Empire, The American Commonwealth*, etc. London: Macmillan & Co., 1903. 8vo, pp. ix. + 487. Price 10s. net.

Mr. Bryce has written a delightful book. It is needless to say it is an able book, full of penetration, and singularly free from prejudice or political bias in its estimates of men. It is more in point to say that it is full of interest from beginning to end and holds the reader easily. It gives sketches and appreciations of twenty men, belonging to recent years, who have left distinguished names behind them. They are men of very different kinds in personal character, public service and department of work. They include statesmen like Lord Beaconsfield, Robert Lowe, the Earl of Iddesleigh, Mr. Parnell and Mr. Gladstone; Churchmen like Archbishop Tait, Bishop Fraser, Dean Stanley and Archbishop Manning; great lawyers like Sir George Jessel and Earl Cairns; philosophers like Henry Sidgwick; novelists like Anthony Trollope; scholars like William Robertson Smith; journalists like E. L. Godkin; historians like J. R. Green, E. A. Freeman and Lord Acton. With each and all Mr. Bryce shows himself to be at home, and on each he has something worthy to say. His estimates of the two great rivals in English statesmanship, Beaconsfield and Gladstone, are given with complete detachment from personal likings and political convictions, and are remarkable for their insight into character as well as for their fairness. Many will read with peculiar pleasure the tribute to the character of Sir Stafford Northcote, the statement of the great acquisitions and unfulfilled possibilities of Lord Acton, and the appreciative paper on John Richard Green. Even when he touches on theological questions, as in his just and sympathetic notice of William Robertson Smith, Mr. Bryce can hold his own with most. It is impossible, however, to give an adequate idea of the value and interest of this series of biographical sketches. No one will read the book without feeling grateful to the writer.

Addresses on the Temptation. By EDWARD LEE HICKS, M.A.,
Canon of Manchester. London: Macmillan & Co.,
1903. Cr. 8vo, pp. ix. + 122. Price 3s. net.

*The Temptation of Jesus. A Study of our Lord's Trial in the
Wilderness.* By A. MORRIS STEWART, M.A. London:
Andrew Melrose, 1903. Cr. 8vo, pp. xi. + 230. Price
6s.

Canon Hicks deals with the story of our Lord's Temptation as a "self-revelation of the mind of Christ, embodied in a brief and deeply symbolical narrative". After some preliminary remarks on the characteristic variations of the synoptical reports of the Temptation, its time and circumstances, etc., he takes up the three scenes in succession according to Luke's order, and closes with two chapters on the "Mystery of Temptation" and "Our Lord's use of Holy Scripture". There is much useful practical matter in the volume, and on the more difficult aspects of the subject the author writes with good sense. In interpreting the narratives he makes special use of two "obvious sources of information and suggestion," as he terms them. The first of these is the "antecedent course of Hebrew religion, and those anticipations of the Messianic Kingdom which certainly coloured the mind and language of Christ". This is handled with understanding. The second is the "consentient testimony of the primitive Church, whose earliest writings are admitted to be all but contemporaneous with the events in question". In his appeal to this source Canon Hicks is less successful. Neither the critical questions nor the independence of the exegete can be said to be kept adequately in view. The problem of the supernatural is fairly faced. On this the right position is taken. Canon Hicks sees that "the miraculous or supernatural in the gospels centres in the personality of Christ," and his view is that, when we have first made up our minds "as to who and what He is, we shall be able to decide whether the miraculous element in the story befits our conception of Himself". At the same time it is the author's object to show that his "view of the essential meaning of the

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Temptation is independent of any theory of the miraculous". The book contains not a few acute and suggestive ideas, and is well worth study.

The author of the second volume on the same great subject has made himself known by his former publication, *The Crown of Science*. That book has been widely recognised as a thoughtful and attractively written contribution to the subject with which it deals. This new effort is not less distinguished by the good qualities which have won deserved favour for its predecessor. The style is admirably clear and finished. There is a certain literary flavour about the book, while the subject itself is handled with ability, insight and reverence. Questions of criticism and "purely theological discussion" are not formally dealt with. It is easy to see, however, that the author is by no means unfamiliar with these, and in the Appendix he gives some good notes which show his acquaintance with disputed matters. He gives short discussions of the significance of the number *Forty*, the meaning of the phrases *ἐὶ υἱὸς ἐὶ τοῦ Θεοῦ* and *τὸ πρεπύγιον τοῦ ἱεροῦ*, and the "Relation of Human Nature to Sin; especially in Jesus". On this last Mr. Stewart's conclusion is that when we look at the sinlessness of Jesus and His true humanity we see that "our original sinfulness lies, not in a taint which is essential to our nature, but in alienation from God, which makes communion with Him impossible". He adds, and in this we entirely agree with him, that "the modern view of heredity supplies a sufficient and very impressive doctrine of original sin, which is almost Augustinian in intensity, if rightly apprehended".

In his interpretation of the narratives of the Temptation, Mr. Stewart differs considerably from Canon Hicks. His idea is to keep in view the significance of two things—the facts which concern our Lord, and the narrative which "sends them on to us". He prefers to follow Matthew's order. He is of opinion that Luke's order "seems designed to end on a level which shall be close to the beginnings of our Lord's ministry," and to present Christ as at last "choosing an ordinary road towards His extraordinary work: returning in

the power of the Spirit into Galilee". We question whether this is the explanation of Luke's order. Mr. Stewart, however, regards Matthew's as the *logical* order, the temptations rising from the less to the greater; and he makes effective use of this idea in his exposition. We wish the volume a good reception. Those who are induced to begin it are not likely to leave it till they get to the end.

The Power of God unto Salvation. By BENJAMIN B. WARFIELD, D.D., LL.D., Professor in Princeton Theological Seminary. Philadelphia: Presbyterian Board of Publication, 1903. Cr. 8vo, pp. 254.

The eight sermons included in this volume were preached in the chapel of the Theological Seminary, of which the author has been long one of the most distinguished ornaments. They are strong discourses, full of matter, treating of the highest themes—serious studies in short and powerful expositions of fundamental Christian truth. They recall the days when the pew was more inclined than it now is to receive instruction in the deeper things of the Kingdom of God and to delight in doctrinal preaching. They deal with such subjects as "The Revelation of Man," "The Saving Christ," "The Leading of the Spirit," etc. One of the best and most striking bears the title of "The Argument from Experience". The text is Romans v. 1, 2, and the subject is the Christian's peace and joy. And the point of the discourse is that this grace of peace and joy is not argued out as a thing which the Christian ought to possess, nor enjoined as a thing to be sought, nor even expounded in respect of its nature, but simply assumed as a matter of experience. Following out this idea Dr. Warfield shows how large a place this argument from experience has in Paul's writings; how fatal the misuse of it is when it is made to bear the "whole weight of the evidences of our religion"; what it really means and where its validity lies. The two closing discourses are on "Paul's Earliest Gospel" and "False Religions and True". Of these, as well as of that on "The Paradox of Omnipot-

tence" and others, we might be tempted to say much. But it is unnecessary. All have the excellent qualities of weighty thought and strong doctrinal statement coupled with practical application and direct personal appeals.

Ritschlianism. Expository and Critical Essays. By JAMES ORR, M.A., D.D., Professor of Apologetics and Systematic Theology in the Glasgow College of the United Free Church of Scotland. London: Hodder & Stoughton, 1903. Cr. 8vo, pp. xii. + 283. Price 6s.

This volume consists mainly of matter which has already appeared in the form of magazine articles. The republication of these scattered papers in a handy volume, however, will be welcome to those interested in the Ritschlian theology. Much in that theology remains almost as obscure and debatable now after many years of discussion as it was felt to be when it was first broached. It has undergone great modifications at the hands of its more recent representatives. The way is being prepared for other forms of theology with a more definite message, and to some extent the Ritschlian movement has spent its force. It will remain an interesting chapter, however, in the history of nineteenth century religious thought, and it will be for some time yet a considerable influence. All contributions to the better understanding of the system are welcome, and few British theologians have so good a right to ask us to take his version of it as Professor Orr. He has been a careful and discriminating student of it, and he has reached conclusions on its general drift which claim our attention. His judgment of the system, in respect both of its foundations and its expositions of particular doctrines, differs in important points from that of some others, *e.g.*, Dr. Alfred Garvie. We are glad, therefore, to have these papers with their varied contents. They travel over a considerable variety of subject. They present a good general view of the Ritschlian theology. They furnish useful sketches of Ritschl himself and his school. They also give important criticisms of Professor

Swing's view of Ritschl and his critics; of Harnack's conception of Christ and His Gospel; of McGiffert's construction of Apostolic Christianity, etc. One of the most opportune papers is that on the system of the Parisian school known as *Symbolo-fidélisme*, which will be comparatively new, we imagine, to many. There are two papers of more general scope—the "Miraculous Conception and Modern Thought" and "Faith and Reason". The closing chapter is given to the question of the "Judgment of Value". The point of this discussion is to show how mistaken the notion is that there is or can be any real opposition between "value-judgments" and "theoretic judgments". Disciples of the Ritschlian theology will no doubt dissent from not a few of Professor Orr's criticisms, and after all his careful study of a pre-eminently difficult system of religious thought we confess to the feeling that there is more to be said regarding what Ritschl himself meant by the "value-judgments" and their application. But we entirely sympathise with Dr. Orr in the verdict that must be pronounced on Ritschlianism, if it is of the essence of that system to set up "two distinct and mutually exclusive classes of judgments, and to place religion in the one, while debarring it from the other". Can it be said, however, that the relations in which these two classes of judgments stand to each other have been sufficiently cleared up as yet?

Explorations in Bible Lands during the Nineteenth Century. By H. V. HILPRECHT, Clark Research Professor of Assyriology and Scientific Director of the Babylonian Expedition, University of Pennsylvania. Edinburgh: T. & T. Clark, 1903. Large 8vo, pp. xxiv. + 809. Price 12s. 6d. net.

This is a large and important volume, admirably printed and splendidly illustrated. The learned author, who has acquired a great and deserved reputation for thorough work, indefatigable industry, constructive talent and sobriety of judgment, has had the co-operation in the preparation of the book of four scholars each eminent in his own particular line—Dr.

Benzinger, formerly of Berlin University, and Professors Hommel, Jensen and Steindorf of the Universities respectively of Munich, Marburg and Leipzig. Nothing has been left undone to make the volume complete, reliable and attractive. The illustrations, which are of excellent quality, amount to nearly two hundred, and there are four very useful maps. The book gives the fullest, clearest and most trustworthy summary of results in the wide field of Eastern exploration that is at present to be had. It is written with scientific precision, and yet is adapted to the use of the general public. It is appropriately dedicated to H. Clay Trumbull, the re-discoverer of Kadesh-Barnea, and it takes up in succession the researches and discoveries in Assyria and Babylonia, Palestine, Egypt and Arabia. The story of the resurrection of Nineveh and Babylon fitly leads the way, and is graphically told. The work done by men like Rich, Buckingham, Mignan, Fraser, Jones, Lynch and others is next summarised. Then follows an interesting account of the excavations of Botta, Layard, Rassam, Rawlinson and others. The French work at Tello, the German at Surghul, and the American at Nuffar, is represented in clear, concise statements. The case of Egypt is handled with equal precision and ability by Professor Steindorff, the accounts of the Fayum and El 'Amarna being particularly interesting. Dr. Hommel deals with the history of exploration in Arabia, and gives valuable discussions on the South Arabian Inscriptions and on Arabia and the Old Testament. The archæological results of the work in Palestine are presented with admirable skill by Dr. Benzinger, and the volume closes with a communication by Professor Jensen on the so-called Hittites and their inscriptions. It is interesting to notice that Dr. Jensen still confesses the extreme difficulty of the question raised by the Hittites of Palestine mentioned in the Bible. The *name* itself tells us nothing of the nationality of the people, and no definite answer can be given as yet to the questions whether a section of the inhabitants of Khate in North Syria did really settle at any time in Palestine, and whether these Palestinian Hittites were merely a race cognate with those

of the inscriptions. All that Dr. Jensen thinks we are entitled to say is that "about the year B.C. 1400 a people is found in Palestine with names which to all appearance are Indo-Germanic, and therefore may possibly be ancient Armenians".

With all its rich contents, the book does not cover the entire field of exploration. The work done in Persia and Cyprus is left unnoticed, and there are some names that seem to be passed over, *e.g.*, that of Young and the part he played in the decipherment of the hieroglyphics. But the book is one of great value and wonderful completeness within its limits. All students of the Bible should have it beside them.

S. D. F. SALMOND.

Studien zur Israelitischen Religionsgeschichte.

Von D. Johannes Meinhold, a. o. Professor der Evangelischen Theologie. Band I.: "Der Heilige Rest". Teil I.: Elias, Amos, Hosea, Jesaja. Bonn: A. Marcus und E. Weber's Verlag, 1903.

Geschichtsbetrachtung und Geschichtliche Überlieferung bei den Vorexilischen Propheten.

Von Lic. Dr. O. Procksch, Privatdocent der Theologie. Leipzig: J. C. Hinrichs'sche Buchhandlung, 1902. Price 5s. 6d. net.

PROFESSOR MEINHOLD of Bonn gives us the first part of a monograph on the prophetic conception of the "Remnant" of Israel, which plays such an important part in the Old Testament Scriptures. "The need for a detailed investigation of this subject lies in the fact that in commentaries and theologies far-reaching conclusions are drawn from this expression and the ideas connected with it, as if we were clear about this conception itself and its origin." It is commonly held that Elijah was the first to introduce the idea of an Israel *κατὰ σάρκα* and *κατὰ πνεῦμα*, an idea which naturally connects itself with a monotheistic faith in Jahveh as Lord of the moral world. Those who by their actions acknowledged Jahveh in this moral aspect formed a "Remnant," not because they were Israelites, but because they were pious Israelites. This is Wellhausen's view. "To Elijah," he says, "there exists over all but one holy and one mighty One, who reveals Himself, not in nature, but in law and righteousness in the world of man." Smend agrees with Wellhausen, holding that in Elijah's struggle with Tyrian Baal the spiritual and the worldly for the first time came into direct conflict in Israel, and that "Elijah was fighting not with Ahab but with the kingdom and even the nation as such".

Gunkel is in essential agreement, classing Elijah with Amos and Hosea as a monotheist. In Meinhold's monograph all these positions are traversed. Elijah was "no monotheist"; the struggle in which he was engaged was ritualistic rather than moral; and the 7000 were no more Israel *κατὰ πνεῦμα* than the feeble remnant who erstwhile clung to David after the civil war under Absalom. An examination of the writings of Amos and Hosea leads Meinhold to the conclusion that the idea of the holy Remnant is equally foreign to those later prophets. "It is in Isaiah that we first find this idea. He gathered round him a holy Remnant, in order thereby to deliver his state and his country. If towards the close of his life he despaired of this deliverance, it does not follow that the idea of a holy Remnant, and the holy Remnant itself, died with him." The writer promises to conduct the investigation a stage further in another volume. If his reasoning does not always carry conviction, he at any rate takes a firm grasp of the essential problems, writes in a clear and forcible style, and offers many interesting specimens of exegesis as well as acute criticisms of the views of other writers.

The writings of the Pre-exilic prophets contain frequent references to the traditions and histories of Israel. There are many points of contact between these prophets and the Jehovistic, Elohistic and Deuteronomic writings. The narratives alluded to range from the origin of the human race down to the time of the Kings and the overthrow of the Israelitish monarchy. It is evident that the utterances of the prophets have an important bearing upon the age, the historicity and the interpretation of these narratives. Dr. Procksch makes the investigation of the prophetic statements in question the theme of his *Erstlingsschrift*. It is a thoroughly competent piece of work so far as it goes, but the discussion and the results are of textual and literary rather than of historical and theological value.

JAMES STRACHAN.

Notices.

THE June issue of the *Wesleyan Methodist Magazine* is to a large extent a John Wesley number, containing interesting papers on the great Evangelist's home, dilemmas and humours, the reading of his preachers, his work in Ireland, etc.

In the *Expository Times* for the same month we have, among other valuable articles, one by Mrs. Agnes Smith Lewis, dealing with the question whether Thomas, the doubting disciple, is to be identified with Jude, the youngest brother of our Lord, and whether he and James or he and Josès were twins; and another, full of interesting details, on "Traces of Tree-worship in the Old Testament," by the Rev. R. Bruce Taylor. In the July issue we may refer specially to a paper by Dr. A. N. Jannaris on the question "Who Wrote the Fourth Gospel?" Its main object is to show that the writer "speaks of himself in the first person; now as *οὗτος* or *I*, and now as *ἡμεῖς* or *we*," and that the mystery of the personality is solved by the synoptists in their notice of the *three* who witnessed the Transfiguration. Professor J. A. Paterson gives a good sketch of *Hermann Schultz*.

The May issue of *The Ethical Record* is an *educational* number. It includes instructive discussions by Messrs. Thurston, Dewhurst, Osborne, Muzzey, and others on such subjects as "Social Education through School Organisation," "Results of the Chicago Convention for Religious and Moral Education," the "Need of Vital Experience in Education," the "Ethical Message of Walt Whitman," etc.

We direct the attention of readers to an important article by Pierre Batiffol on the Eucharist in the New Testament in the *Bulletin de Littérature ecclésiastique* for May. The testi-

mony of Paul and Luke is specially dealt with in this number. The learned author is to follow this up by discussions of St. Matthew's testimony, recent theories on our Lord's conception of the Supper and the Eucharist, and the witness of St. John. In the June number, M. Louis Saltet writes on "Apollinarianism," and M. de la Fullière on "Newman and his Theory of Religious Knowledge".

In the *Methodist Review* for May-June, Mr. T. McK. Stuart writes on "Evolution and the Miraculous," contending that the only rational explanation of the universe is that there is "divine interposition all along through the cosmic processes"; Dr. J. W. Van Cleve says some good things on "the Preacher's Appeal to the Emotions"; and there are other articles, *e.g.*, one by Mr. Arthur Bumstead on "The Ethical Aspect of Paul's Conversion," that will be read with profit.

In the *Revue d'Histoire et de Littérature Religieuses* for May-June, M. Alfred Loisy continues his study of the Sermon on the Mount, his particular subject being the view of the Gospel and the Law given in our Lord's words there.

The April issue of the *Bibliotheca Sacra* contains among other good things suggestive papers on the question whether the world is *spiritual*, by President John Bascom; the "Origin of New Species and of Man," by Professor Macloskie of Princeton; the "First Sin, its Consequences, and the Remedy," by Dr. Cornelius Walker; the "Latest Translation of the Bible," by Henry M. Whitney, etc. In an article bearing the title "Hints Relative to the Date of the Fourth Gospel," Professor Charles W. Rishell presents certain considerations drawn from the progress of Christological development in the writings of Justin Martyr, Origen and Athanasius which bear on the date of John's Gospel.

In the April issue of the *American Journal of Theology*, Mr. K. Lake reviews Weiss' *Text of the Gospels*, criticising it especially in these two respects, *viz.*, that it is "subjective, and does not follow any definite system of valuing and grouping authorities," and that it "regards Greek manuscripts as of paramount importance and surpassing in value

any Version or any patristic evidence". Mr. Lake indicates at the same time his own view of what we get as the result of any attempt to trace the Gospels back to the earliest times. The result is that what we find is not one type of text nor even two types, but "several which seem to have prevailed in various localities". In short, his opinion is that there are only two ways in which we can treat the Gospels: we may restore the texts of various Churches, or we may "find out the various documents which lie behind our present Gospels". Professor C. G. Shaw of New York University writes on the old question of "Religion and Morality"; Professor G. C. Gow of Vassar College on "Public Worship from the point of view of the Christian Musician"; and the Rev. Henry A. Redpath of Oxford on "The Geography of the Septuagint". This last is an elaborate study and one of great value. Mr. Redpath finds that the writers of the period in question knew little beside the islands and Asiatic shores of the Eastern Mediterranean; that out of a total of seventy-four names of places or countries, or of adjectives connected with these, which are common to the LXX and the New Testament, fifty-three occur in the Book of Acts; and that the extreme limits of the names occurring in the whole of the LXX are Spain in the West, Persepolis or Parthia in the East, Ethiopia in the South, and Macedonia in the North.

Part I. of the *Journal of Biblical Literature* for the current year contains several articles of value. Professor Bacon of Yale writes on the "Ultimate Problems of Biblical Science". These he takes to be *first* the determination, mainly through the study of the Old Testament, of the *ideal* expressed by the terms Redemption, the Kingdom of God, etc., and *second* the determination, mainly through the New Testament, of that in which Jesus conceived His sufficiency to lie, the way in which participation in the *summum bonum* was regarded as attainable by all His followers, and the reason why the "conviction of success" was triumphant in Himself and in His followers. Dr. John P. Peters contributes some interesting notes of a vacation tour in Palestine which brought him by Byblos, Baalbek, Sidon, Gerash, Taanuk, Nejeb, Gezer, etc.

Professor Prince of Columbia University, New York, has something to say of two Assyro-Babylonian parallels to Daniel v. 5, etc. And, not to mention all, we have an article by Professor S. I. Curtiss on "Firstlings and other Sacrifices," in which he gives some interesting particulars about sacrifices offered between the feet.

The July number of the *Hibbert Journal* opens with a paper by Professor Peabody of Harvard on "The Character of Jesus Christ," which expounds in particular the "central quality of moral and intellectual power" in Christ and His "spiritual solitude". Principal Miller of the Madras Christian College contributes a masterly rejoinder to Dr. Oldfield on the question "Are Indian Missions a Failure?" The measure of justice which the most experienced missionaries will themselves at once admit in some of Dr. Oldfield's criticisms, and the difficulty of answering such questions as that regarding the legitimacy of Christian missionaries sharing in the amusements of their countrymen, are fully acknowledged. But the "basal principle" of most of Dr. Oldfield's strictures is shown to be wrong. The paper by Mr. Wilfrid Ward on "The Philosophy of Authority in Religion" is, as one might expect, acute and suggestive. In his article on "Pressing Needs of the Old Testament Study" Canon Cheyne puts strongly the necessity first for greater attention to Assyriological and Egyptological material bearing an Israelitish history (in which all scholars will at once agree with him); and secondly, of a keener and more methodical textual criticism, by which he means the methods of Hugo Winckler, not those even of Wellhausen, Cornill or Paul Haupt. Dr. James Moffatt writes on "Zoroastrianism and Primitive Christianity," tracing and estimating the influence of the former in Matthew's story of the wise men, the narratives of the Temptation, our Lord's words regarding the little ones and their angels, the angels of the Seven Churches, etc. There are interesting articles also of another kind, *e.g.*, one by Philip Sidney, on "The Liberal Catholic Movement in England," which brings out strongly the entanglement created by the decision of the Vatican Council of 1869-1870; and one

by Professor Poynting on "Physical Law and Life," in which the writer expresses his opinion that we are "more certain of our power of choice and of responsibility than of any other fact, physical or psychical, unless it be indeed that we are still more certain of the power of choice and of the responsibility of some one else who does us what we regard as an intentional injury," and that consequently we must "repudiate the physical account of Nature when it claims to be complete".

The 114th issue of the *Indian Evangelical Review* has much good matter. Among other articles we have an interesting sketch of the "Sect of Maharajas or Vallabhacharjyas," by Dr. K. S. Macdonald of Calcutta; a discussion on "Unity in the Christian Church," in which Mr. B. C. Chatterjea deals specially with that in the Episcopalian system which is a bar to union; a thoughtful paper on "The Higher Criticism," in which the Rev. D. Reid deals with the popular prejudices against it; and excellent articles on "Mohammedan Monotheism," by Dr. G. Zwemer, the "Witness of Christian Experience," by the Rev. E. S. Oakley, etc.

The fourth part of the *Theologische Studien und Kritiken* for the year contains among other contributions a lengthened critical examination by Dr. Johannes Wendland of recent theories of the relations in which religion and philosophy stand to each other; and a suggestive discussion by Dr. Hellmuth Zimmermann of the Gospel of Luke in its bearings on the Johannine problem. Mr. Govardhauram M. Tripathi contributes an interesting paper on the "Hindu Ideal of Poverty" to the June number of *East and West*. This paper, which is to be followed by another or others, deals with what poverty has been to the Hindu in the past. It calls for the practice of an enlightened sympathy along with righteousness, and for a careful diagnosis, based on exact data, of a morbid condition of things, especially among the peasantry of India. There are other readable and instructive articles on "Young India in London," "Forty Years Ago," etc.

We have also to notice the following, viz., *Urchristentum in*

Korinth,¹ by Dr. G. Hollmann, a brief study which brings out in a lively way the elements at work in the primitive Christian community in Corinth; the condition of flux in which most things were; the astonishing mixture of Pagan Greek thought and licence; and the still more astonishing confidence of Paul that the living God was working by His grace in the Church and that the life and growth of the Christian community were assured thereby; *Ist lebhaftes religiöses Empfinden ein Zeichen geistiger Krankheit oder Gesundheit?*²—an address by Anstaltspfarrer Johannes Naumann, the practical point of which is that we should not be over-anxious about unhealthy developments of the life of faith on the emotional side, mindful of the Apostolic word, "Quench not the Spirit"; *Der besondere Wert des Alten Testaments für den Arbeiter im Reiche Gottes der Gegenwart*,³ a discourse by Dr. G. Diettrich, illustrating what the Old Testament is as a book of hope, righteousness and religious intuition; *Athanasius und der Bibelkanon*,⁴ an important brochure by Professor Theodor Zahn, summarising Athanasius' views of the Apostolic origin of the Canon of the New Testament, the number and order of the Pauline Epistles, the external position of the Apocryphal writings, his polemic against the books bearing the names of Enoch, Moses and Isaiah, the authority which his opinions carried in the Western Church and in the Eastern, etc.; *Bible Talks with the Little Ones*,⁵ by Clara R. Nash, a small book admirably planned and written in remarkably choice and simple terms which will make it a valued help to the religious instruction of the very young; *The Captain on the Bridge*,⁶ by Newton

¹ Leipzig, Hinrichs; London: Williams & Norgate, 1903. 8vo, pp. 32. Price 6d. net.

² Tübingen u. Leipzig: J. C. B. Mohr; London: Williams & Norgate, 1903. 8vo, pp. 24. Price 6d. net.

³ Giessen: Ricker; London: Williams & Norgate. 8vo, pp. 15. Price 6d.

⁴ Erlangen und Leipzig: Deichert. Large 8vo, pp. 34. Price M.1.

⁵ London: Sunday School Union, 1903. 8vo, pp. 125.

⁶ London: Sunday School Union, 1903. Small cr. 8vo, pp. x. + 123.

Jones, a series of useful pictorial addresses in outline for old and young, illustrative of Gospel truth, showing much ingenuity in the treatment of subjects and likely to be of use to teachers and parents; *Through Eye to Heart*,¹ by A. W. Webster and the Rev. Wm. Dryburgh, M.A., B.D., a good book dealing with the principles on which lessons should be constructed, and giving useful example of point and visible illustration in religious addresses; *Das Bild des Christentums bei den grossen deutschen Idealisten*,² a contribution to the history of Christianity by Dr. Lülmann of Stettin, in the form of a summary and criticism of the main points in the teaching of Leibnitz, Lessing, Kant, Fichte, Schelling, Hegel and Schleiermacher—a remarkably clear digest of the constructions put upon Christianity by these great philosophers and theologians, with much useful expository and critical matter—a handy book for students; *Der Einfluss der Bibelkritik auf das Christliche Glaubensleben*,³ by Professor Erik Stave of Upsala, a discreet statement of what historico-critical inquiry is, and how far from the case it is that our faith in the Bible as a revelation of God has anything to fear at the hands of such criticism if it is true to its proper idea; *Die Strassburger liturgischen Ordnungen im Zeitalter der Reformation*,⁴ by Friedrich Hubert, a volume in which the acute and laborious author has brought together a mass of historical matter of great interest to the student of the history of the Church in the age of the Reformation, investigating the forms of service and the liturgical appointments in public worship, at marriages, baptisms, funerals, the celebration of the Eucharist, the visitation of the sick, etc., tracing the history of the chief service-books, comparing the various

¹ London: Sunday School Union. Small cr. 8vo, pp. 132. Price 1s. 6d. net.

² Berlin: Schwetschke; London: Williams & Norgate. 8vo, pp. x. + 229. Price 5s. net.

³ Tübingen und Leipzig: J. C. B. Mohr; London: Williams & Norgate, 1903. 8vo, pp. 52. Price 1s.

⁴ Göttingen, Vandenhoeck und Ruprecht, 1900. 8vo, pp. lxxxiv. + 154. Price M.8.

texts, etc.; *Phillips Brooks Year Book*,¹ by H. L. S. and L. H. S., a selection of brief extracts from the various writings of Bishop Brooks, one for each day of the year, giving many of his choicest and most pointed paragraphs, though they are mixed up too much with poetical and other quotations from other books—a volume most tasteful also in its form; *The Interpretation of the Apocalypse*,² by Francis Huston Wallace, a brief criticism of the Futurist, Praeterist, and Ideal Methods of Interpretation, and a defence of the *Ideal-historical*, by which is meant the method that recognises a large ideal element, regards many details as poetical drapery, and where it sees specific references to historical characters and events interprets them as “pertaining to the historical situation as it existed in the time of John, or to that immediate future in which John expects the coming of the Lord and the triumph of the Kingdom”; *The Apostles’ Teaching: Part I., The Pauline Theology*,³ by W. P. Paterson, D.D., an excellent companion-volume to Dr. J. Robertson’s *Guild Textbook on our Lord’s Teaching*, dealing in a clear and scholarly way with the theology of St. Paul himself and then separately with that of Hebrews, open to question here and there in its interpretations, but giving a correct and vivid representation of the main points in the great Apostle’s doctrine of Man, the Law, Grace, the Person and the Work of Christ, the Spirit, the Church, Election and the Last Things—altogether an acute and able summary which should make a valuable textbook for Bible Classes; *The Passing of Arthur*,⁴ by Henry Hayman, D.D., late Fellow of St. John’s College, Oxford, member of the Philological Society of Cambridge, a translation of Tennyson into Greek Heroic verse (with a stanza in Catullian metre from Dryden’s “Alexander’s Feast”)—a task which only a master in Greek scholarship would think of facing, but one

¹ London: Macmillan & Co., 1903. Small cr. 8vo, pp. 366. Price 3s. 6d. net.

² Toronto: Briggs, 1903. Pp. 39.

³ London: A. & C. Black; Edinburgh: R. & R. Clark, 1903. Pp. 141. Price 6d. net.

⁴ Eton: Spottiswoode & Co., 1903. Pp. 67. Price 1s. net.

which is accomplished here with remarkable success, in lines which in most instances run smoothly and pleasantly and are free from obscure or involved phrasing; *Religiöse Wirklichkeit*,¹ by L. Keszler, a treatise which discusses in a sober and reverent spirit and with much ability the question of what religious reality is, how it differs from superstition, in what relation the Bible stands to it, what its principle is, and how the ideas of it differ in the two great schools of theology, the Liberal and the Orthodox, the conclusion finally stated being this, that religious reality is the certitude of the Resurrection, and that this certitude proceeds not from the empty grave but from the Cross of Christ; *Der Christ und die Welt*,² by Lic. Theol. Wilhelm Wagner, an examination of Clement's conception of the relation of the Christian man to the world, giving his teaching on that subject in full detail and with abundant references to the relevant passages in his writings, and bringing out in particular the fact that on the one hand he held by principles which meant a free attitude to the world, while on the other hand he recommended an ascetic withdrawal from the world, and laid down in minute and careful detail many particular restrictions and acts of self-abnegation; *Die Entstehung des Problems Staat und Kirche*,³ by Lic. Dr. W. Köhler, an examination of our Lord's words on giving to Cæsar the things that are Cæsar's and to God the things that are God's, and of Paul's teaching on the question of the honour to be given to kings and authorities—a restatement of the old problem of the just relations of State and Church, and an indication of a solution more in the line of Rothe's views (with explanations, however) than any other; *La Doctrine de l'Expiation et son Evolution historique*,⁴

¹ Göttingen: Vandenhoeck und Ruprecht; London: Williams & Norgate, 1903. 8vo, pp. 83. Price 2s.

² Göttingen: Vandenhoeck und Ruprecht; London: Williams & Norgate, 1903. 8vo, pp. 96. Price 2s. 6d. net.

³ Tübingen und Leipzig: J. C. B. Mohr; London: Williams & Norgate, 1903. 8vo, pp. 37. Price 1s. net.

⁴ Paris: Fischbacher; London: Williams & Norgate, 1903. Small cr. 8vo, pp. 115.

a short pleasantly written treatise by Professor Auguste Sabatier, tracing the history of the doctrine of expiation, not in detail as has been done by Baur and Ritschl, but in its broad outlines and with a special view to its origins, the conclusion reached being to the effect that the moral power theory, not that of satisfaction or expiation, is the truest, most luminous, most adequate explanation of the meaning of Christ's sufferings and death; *Rudolf Eucken's Theologie mit ihren philosophischen Grundlagen dargestellt*,¹ by Dr. Hans Pöhlmann, a clear and succinct account of the religious philosophy of a thinker who is not widely known as yet in our country, but who has a considerable influence in his own, giving not only his general principles and his ideas of the universal religion, but also a careful exposition of the relation of his system of thought to Christian dogmatics and the history of the Church; *Grundriss der reinen Logik*,² by Gustav Oehmichen, an acute discussion of the idea of Logic, its different parts, its relations to Psychology, Methodology and Epistemology, its laws, its proofs, etc.; *Critica Biblica, Part III., First and Second Samuel*,³ a continuation of Professor Cheyne's critical notes on the text of the Old Testament writings, similar in all respects to the two parts noticed in our May issue, the inferences and hypothetical conjectures being dominated for the most part by the supposition that the North Arabian borderland was the region which "exercised the most direct and continuous influence on that section of the Hebrew race from which the Old Testament records appear to proceed," and that the magic word *Jerahmeel* is the key that opens most doors leading to the secrets of Hebrew history; *The Psalms in Three Collections*,⁴ translated with notes by E. G. King, D.D.—the second instalment of Dr. King's work, giving his exposition of

¹ Berlin: Reuther und Reichard, 1903. Cr. 8vo, pp. 93. Price 1s. 6d.

² Berlin: Reuther und Reichard. 8vo, pp. 55. Price 1s. net.

³ London: Adam & Charles Black, 1903. 8vo, pp. 199-312. Price 3s. net.

⁴ Part 2: Second Collection. Cambridge: Deighton Bell & Co., 1902. 4to, pp. xvi. + 173-375. Price 5s.

Psalms xlii.-lxxxix., together with a brief but informing introduction dealing with the Korah and Asaph Psalms, in which the former are assigned to about B.C. 515-458 and the latter to a period before the publication of the Priest-code, probably between the dedication of the Second Temple (B.C. 516) and the age of Nehemiah—a careful and useful contribution to the understanding of the Psalter, keeping the results of criticism steadily in view, and furnishing a body of exegetical notes showing occasionally an inclination to allegorising, but generally characterised by good sense, embodying good matter drawn from many sources, and calculated to be of much use to clergymen; *Principal Cairns*,¹ by John Cairns, a valuable addition to the tasteful series of biographies known as the "Famous Scots," a book that will take its position along with the best of its companion volumes, and that will fill a very useful place beside Professor MacEwen's larger work—written in excellent style, handling its matter with skill, and giving an attractive and appreciative account of the honourable career of a man who was as simple in his life and transparent in his character as he was massive in mental capacity, of large and varied acquirements, and richly gifted with the philosophical faculty.

¹ Edinburgh: Oliphant, Anderson and Ferrier, 1903. Pp. 157. Price 1s. 6d. net.

Record of Select Literature.

I.—OLD TESTAMENT.

- GUNKEL, H. Israel und Babylonien. Der Einfluss Babylonien auf die israelit. Religion. Göttingen: Vandenhoeck und Ruprecht. 8vo, pp. 48. M.1.20.
- STRACK, H. L. Die Sprüche Jesus des Sohnes Sirachs. Der jüngst gefundene hebr. Text m. Anmerkgn. u. Wörterbuch hrsg. (Schriften des Institutum Judaicum in Berlin. Nr. 31.) Leipzig: A. Deichert Nachf. 8vo, pp. vi. + 74. M.1.50.
- MESSERSCHMIDT, L. The Hittites. (The Ancient East. No. 6.) London: Nutt.
- BOUVIER, Pierre. L'exégèse de M. Loisy. Les doctrines. Les procédés. Paris: V. Retaux. 8vo, pp. 48. Fr.0.75.
- DIECKMANN, Chr. Die erste Weissagung vom David's Sohn. Eine bibl. Studie zur Offenbarungsfrage. Leipzig: Ch. Steffen. 8vo, pp. 130. M.2.
- ROY, H. Israel u. die Welt in Jesaja 40-55. Ein Beitrag zur Ebed-Jahwe-Frage. Leipzig: F. Jania. 8vo, pp. viii. + 69. M.2.
- HOLTZMANN, J. Die Peschitta zum Buche der Weisheit. Eine kritisch-exeget. Studie. Freiburg i. B.: Herder. 8vo, pp. xii. + 152. M.4.
- HEYN, J. Zum Streit um Babel u. Bibel. 2. Vorträge. Greifswald: L. Bamberg. 8vo, pp. 55. M.1.
- MEYER, S. Contra Delitzsch! Die Babel-Hypothesen widerlegt. 1. Heft. Mit e. Briefe des Hrn. Prof. Friederich Delitzsch an den Verfs. Frankfurt a. M.: J. Kauffmann. 8vo, pp. 59. M.1.
- HILPRECHT, H. V. Die Ausgrabungen der Universität v. Pennsylvania im Bêl-Tempel zu Nippur. Leipzig: J. C. Hinrichs'sche Buchh. 8vo, pp. 76. M.2.

- WINCKLER, H. Keilinschriftliches Textbuch zum Alten Testament. 2. Neubearb. Aufl. (Hilfsbücher zur Kunde des alten Orients. 1.) Leipzig: J. C. Hinrichs'sche Buchh. 8vo, pp. iv. + 130. M.3.
- KÖBERLE, J. Babylonische Kultur u. biblische Religion. Ein erweiterter Vortrag. Mit besond. Berücksicht. des 2. Vortrags v. Prof. Dr. Fr. Delitzsch üb. Babel u. Bibel. München: C. H. Beck. 8vo, pp. iii. + 54. M.1.20.
- DIETRICH, G. Die neuesten Angriffe auf die religiösen u. sittlichen Vorstellungen des Alten Testaments. Ein Vortrag aus dem Kampfe um Babel u. Bibel. Giessen: J. Ricker. 8vo, pp. 24. M.0.50.
- LEVY, L. Reconstruction des Commentars Ibn Esras zu den ersten Propheten. Berlin: M. Poppelauer. 8vo, pp. xix. + 44. M.2.
- MÖLLER, W. Die Entwicklung der alttestamentlichen Gottesidee in vorexilischer Zeit. Historisch-krit. Bedenken gegen moderne Auffassgn. (Beiträge zur Förderung christlicher Theologie. Hrsg. V. A. Schlatter u. H. Cremer. vii. Jahrg., 3. Heft.) Gütersloh: C. Bertelsmann. 8vo, pp. 183. M.2.80.
- BAUMANN, E. Der Aufbau der Amosreden. Giessen: J. Ricker. 8vo, pp. ix. + 69. M.2.40.
- LAGRANGE, M. J. La méthode historique, surtout à propos de l'Ancien Testament. Paris: Lecoffre. 18mo, pp. viii. + 221.
- GRIMME, H. Das Gesetz Chammarabis u. Moses. Eine Skizze. Köln: J. P. Bachem. 8vo, pp. 45. M.0.80.
- GOLDSCHMIED, L. Der Kampf um Babel-Bibel im Lichte des Judentums. Frankfurt a. M.: J. Kauffmann. 8vo, pp. 39. M.1.
- THIEME, K. Der Offenbarungsglaube im Streit üb. Babel u. Bibel. Ein Wort zur Orientierung. Leipzig: Dörffling und Franke. 8vo, pp. 67. M.1.20.
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II.—NEW TESTAMENT.

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- CLARK, G. W. Galatians, Ephesians, Philippians, Colossians i. and ii., Thessalonians i. and ii., Timothy, Titus, Philemon; a popular commentary upon a critical basis. Philadelphia: Amer. Bapt. Pub. Soc. 8vo, pp. 496. \$1.25.
- BUGGE, Ch. A. Die Haupt-Parabeln Jesu. Ausgelegt. Mit e. Einleitg. üb. die Methode der Parabel-Auslegg. 1. Hälfte. Giessen: J. Ricker. 8vo, pp. viii. + 237. M.5.40.
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- HICKS, Edward Lee. Addresses on the Temptation. London: Macmillan. Cr. 8vo, pp. 122. 3s. net.
- PALLIS, A. A Few Notes on the Gospels, according to St. Mark and St. Matthew. Based chiefly on Modern Greek. Liverpool: Liverpool Booksellers' Company. Cr. 8vo, pp. 47. 6d.
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- GOUDGE, H. L. The First Epistle to the Corinthians. With Introduction and Notes by H. L. Goudge. London: Methuen. 8vo, pp. 220. 6s.
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- JANNARIS, A. N. Who Wrote the Fourth Gospel? *Expository Times*, July 1903.
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III.—HISTORICAL.

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Messrs. C. A. Schwetschke und Sohn of Berlin, to whom we owe the great edition of Calvin superintended by Baum, Cunitz and Reuss, the *Volksausgabe* of Luther's works, the edition of Zwingli's works prepared by Drs. Emil Egli and Georg Finsler, the *Beiträge zur Reformationsgeschichte* and much else, have projected a new historical series which deserves a cordial welcome. It bears the title *Archiv für Reformationsgeschichte*. It has the support of the *Verein für Reformationsgeschichte*, and is to be conducted so far in connexion with that useful body. Its special object, however, is to collect and publish hitherto unprinted material bearing on the history of the Reformation, and it will have a large field of work open to it in that direction. It will also include in its issues important printed texts which at present are difficult of access on the part of the historical student. Further, it will give a considerable place to original critical inquiries, the reporting of new discoveries, notices of important articles in the magazines, communications and observations on points of interest, etc. It is to be a collection, therefore, of *Texte und Untersuchungen*. The editor is Professor W. Friedensburg of Stettin. We wish the undertaking much success.

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Notes on the "Roman Hall Mark".

THE writer of the article on "The Title *Catholic* and the Roman Church" seems to be hunting a paradox in the statement (CRITICAL REVIEW, July, 1903, pp. 293-4) that "when the members of the Holy Church are first commonly called 'Catholic Christians' by Theodosius in 380, the word is pronounced with the Roman Hall Mark and its historical significance is already attached to it". The edict referred to followed closely upon the baptism of the emperor named, according to Gibbon and Tillemont. The baptism took place at Thessalonica and was administered by its archbishop. The following proceedings of the emperor, in calling on the then patriarch of Constantinople to accept the creed of Nicæa or to resign, and, on his consequent resignation, procuring the elevation of Gregory Nazianzen to that See, all point in the same direction, *viz.*, that of the Oriental branch of the Church, as distinct from any Western or Roman sources or interference.

But sixty years earlier we have decisive evidence that the term "Catholic Church," with or without the addition "of the Christians," was a commonplace phrase, a thoroughly hackneyed term, in the state edicts of Constantine the Great. Eusebius has preserved three or four of these, some addressed to an imperial officer, others to bishops (*Eccl. Hist.*, x., 5). The restitution to Christians of property confiscated or seized in the previous persecution forms the subject of some of these, others relate to the trouble raised against Cæcilianus, Bishop of Carthage. The phrases are "things which belong to the Catholic Church of the Christians"; "I ascribe such honour to the Catholic Church by law established (*ἐνθέσμιον*)"; "the people of the most holy and Catholic Church"; "in the Catholic Church which Cæcilianus governs". There is not

the least ground for ascribing to the phrase as used by Theodosius any deviation from the meaning which it bears in these edicts of Constantine, in which any "Roman Hall Mark" is of course out of the question.

I purpose next tracing the use of the term "Catholic" from its earliest mention, I believe by Ignatius, to the times when persecution ceased. That father writes, on his road to martyrdom, to the Smyrnæans, Polycarp's Church (ch. viii.), "Wherever the bishop appears, there let the multitude be; as wherever Christ Jesus is, there is the Catholic Church". It is worth notice that he introduces the phrase by way of illustration. If the phrase had not been perfectly familiar to those addressed, his illustration would only have obscured his meaning. The narrative of the martyrdom of Polycarp, some fifty years later than Ignatius, states (ch. viii.) that he "prayed for the whole Catholic Church over all the world," speaks of him as "bishop of the Catholic Church which is in Smyrna" (ch. xvi.), and of "the Lord" as "Shepherd of the Catholic Church which is over all the earth" (ch. xix.). I pass on to Clement of Alexandria, who (*Strom.*, vii., 7, 107) has a specially emphatic passage, "As regards then both substance and purpose, as regards both origin and pre-eminence, we say that the original and Catholic Church is one only (*μόνην εἶναι*) in respect of unity of one faith". We come next to the encyclical letter of the Council of Antioch, condemning Paul of Samosata. It is addressed with the most formal solemnity, "To Dionysius (Rome) and to Maximus (Alexandria), and to the bishops, priests and deacons throughout the world, who share public office with us, and to all the Catholic Church under the heaven". In the course of the letter occurs the phrase, "one might have corrected him (Paul), at any rate if he had had the Catholic disposition (*φρόνημα*)". I will adduce from Cyprian's remains only the "Sentences of the eighty-seven Bishops" at the Council of Carthage. Among them the "Catholic Church," as alone conveying salutary baptism, occurs seven or eight times, and in one we have the epithet "Catholic" applied to the Church's baptism.

I have not at the moment of writing access to the works of the great Athanasius, but I seem to remember the use of the epithet, as applied either to the faith or to the Church, as a frequently recurring feature. But a decisive example is found in the concluding sentence of the Nicene Council, A.D. 325, which runs thus, "Those who assert that there was a time when He (God the Son) was not . . . those the Catholic and Apostolic Church anathematizes". By every test which can be applied to human language the phrase is found throughout this *catena* in the same sense. Constantine and Theodosius found it on the lips of the churchmen of their own period and used it as they found it.

The writers adduced above represent Syria, the Roman Asia, Alexandria and Africa, and the chain stretches back to within probably ten years of St. John's death, and to the circle of churches under his personal guidance, before any Hall Mark of Rome was known or Rome had any Hall Mark to give. But even at the time of Theodosius there was no intellectual vigour, no personal or official ascendancy in the contemporary Bishop of Rome, Damasus. The centre of Western Church influence was not at Rome, but at Milan, where Ambrose was running a great career chequered with many reverses of fortune. Rome, indeed, had been discredited just before by the wavering of its previous bishop, Liberius (A.D. 352-366), and by the sanguinary riot in her streets over the election of his successor. Had any "Hall Mark" been received at that time from the West, it could hardly have proceeded from Rome.

Neither do we find in the middle of the fifth century (whatever later developments may have brought about) any such divergence between the terms "Catholic" and "Orthodox" as M. A. R. Tuke seeks to establish. The Emperor Marcian, writing with a view to reunion under the term "Theotokos," urges the recalcitrant monks whom he addresses to "join themselves to the Catholic Church of the orthodox which was one". The following words of the Theodosian edict, defining the "religion" as that "delivered by St. Peter to the Romans," and recognised as "followed

by the chief Bishop (*pontificem*) Damasus, and by Peter, Bishop of Alexandria of Apostolic sanctity," is probably a local touch of colouring from Thessalonica itself, as regards the first clause of it. The previous Emperor Gratian, then a youth of nineteen years, in allotting a wider sphere of jurisdiction to the Roman See—an act which the temporal power was of course incompetent to effect—had drawn the line at Eastern Illyricum, in which Thessalonica lay. "Pontifex" Damasus thereupon constituted Ascholius and another, bishops of that region, his representatives for certain ecclesiastical purposes. From one of these the emperor, baptized as above at Thessalonica, presumably derived this part of the wording of his edict. The residue of it, referring to "Pontifex" Damasus and the Bishop of Alexandria, follows the form which, as above, had been established in the œcumenic letter of the Antiochene Council, naming Dionysius of Rome and Maximus of Alexandria, as holding the then representative Sees of the West and the East respectively. The same sequence is observable in the signatories of the Nicene canons. Hosius, as discharging certain presidential functions, there signs first, then follow the signatures of the representatives of the absent Roman Bishop Sylvester, and next the Bishop of Alexandria. The precedence of Constantinople as "New Rome" was a later product of the plan by which the ecclesiastical organization followed the imperial lead.

The edict of Theodosius of course is an act of the temporal power only, and as conferring any distinctive character on the teaching of the Roman See is necessarily valueless.

HENRY HAYMAN.

Spinoza's Political and Ethical Philosophy.

By Robert A. Duff, M.A., Lecturer on Moral and Political Philosophy in the University of Glasgow. Glasgow: James Maclehose & Sons, publishers to the University. 8vo, pp. xii. + 516. Price 10s. net.

MR. DUFF has been fascinated by Spinoza, and his work in exposition and defence of that great thinker has been a labour of love. He has done full justice—some may say he has done more than justice—to Spinoza, but no reader of this book can fail to be impressed with the ability, zeal, literary skill, argumentative power, and general philosophical power of Mr. Duff. There is no book dealing with the political and ethical philosophy of Spinoza that can be compared with this one. The attitude of Mr. Duff is evident from the concluding paragraph of the preface, which we quote. "I hope that this book may be of some service in drawing to Spinoza's thought a greater measure of attention not only from students of philosophy, but also from those who care for those social, moral and religious interests to the study of which Spinoza gave his life with an entire consecration and a singleness of aim which have hardly had a parallel. I shall have but ill repaid the dues of my nurture if I did not succeed in setting before the reader in some measure the ripe wisdom, the large calm outlook upon life, the resolute faith in goodness, the clear Jewish vision into the recesses of the human heart, and the all-pervasive religious passion, which has been to myself the constraining and the sustaining force in this long labour of love."

An attitude of mind so felt and so expressed is to be treated with all respect, and will dispose readers to read with atten-

tion the case of Mr. Duff in behalf of Spinoza. No one can read the works of Spinoza without feeling some share of the enthusiasm and the devotion of Mr. Duff, and almost every one will listen with respect to an exposition of the philosophy which may serve to justify such an attitude. So we turn to the perusal of this book, and we read with admiration, if not with agreement. As we read we are haunted with the doubt that, as far at least as the metaphysics of Spinoza is concerned, Mr. Duff is scarcely interpreting Spinoza; he is engaged in reading into Spinoza a meaning which is not the meaning of Spinoza. He is almost conscious of a bias in this direction, for he writes: "This exposition of Spinoza may seem to borrow from later idealistic philosophy, and to put to his credit principles which were developed only at a much later date. Of this I would only say that I have conscientiously tried to avoid doing this, and have as far as space permitted furnished the reader with the passages on which my interpretation of his thought is based. If he, like Plato, saw far in advance of his time, and attained a view of truth which need not 'pale its uneffectual fire' before any later idealism, no *à priori* argument can prove that he could not in his day have done this. No law regulating the appearance of great thinkers has yet been discovered. An Aristotle may be greater than a Berkeley or a Hume; a Shakespeare may outshine all who have come after him; and a Spinoza may be the worst of anachronisms. But these are phases of human progress which we cannot alter. The dates of a man's birth and death have little to do with his greatness as a thinker, or with his grasp of truth. The world has not produced a second Aristotle though time has not been wanting to it, nor has the march of civilisation made Plato's thought any the less vitalising and eternal in its significance." All of which is quite true, even commonplace, and did not require to be said with so much emphasis. Yet it has not shown that Spinoza is a thinker of the rank which belongs to Plato and to Aristotle. Nor has Mr. Duff shown that he is. We are in agreement with Mr. Duff in assigning to Spinoza a high rank among the psychological, the ethical,

and the political thinkers of mankind, but the difficulty is to ascertain how, on the principles of his philosophy, more particularly on his metaphysical principles, he has made room for any of these at all. Mr. Duff has not dealt with the problem of how an ethic is possible on the principles set forth by Spinoza in the first part of the *Ethics*, and in other parts of his works. Mr. Duff apparently has felt some difficulty here and avoids it by an appeal to the logical power of Spinoza. After a quotation from the *Tract Pol.*, he thus writes: "These passages seem to bear out that interpretation of Spinoza's teaching which most critics have deduced as the inevitable consequence of his leading principles. For what other meaning can they bear, except that, in a world where all that is actual is really necessary, all things are equally real as expressions of God, and virtue and vice are alike natural? Does it follow that man is determined as an animal or a stone is, and that the bad man expresses God no less than the good? This interpretation, however, is open to the serious difficulty that Spinoza himself does not admit it as the logical issue of his principles. On the contrary, he develops from his leading ideas quite other, and opposite, consequences. . . . We have also to bear in mind that Spinoza not only works out a theory of ethics and of politics on the basis of these principles, but regards them as indispensable to any such theory. It may of course be contended that he does not develop his principles logically, but either accommodates them to the moral life, or forces the facts of the moral life to conform to his first principles. Neither of these hypotheses can, however, be lightly accepted in the present case. The one would be too much at variance with the logical vigour and severity of his thought; the other would clash with the endeavour to understand the nature and conditions of human welfare or happiness, which was the original and end of all his speculation and criticism. The adoption of either alternative would raise more difficulties in the interpretation of Spinoza's thought than it would solve. Whether his principles admit of being so stated as to render both unnecessary, depends on the measure in which he recog-

nises difference as well as unity, and to the consideration of this we shall devote the next chapter" (pp. 45, 46).

Mr. Duff makes a heroic effort to prove that Spinoza recognises difference as well as unity. Happily the success and value of his book as an exposition of the ethical and political philosophy of Spinoza does not depend on the success of his attempt to vindicate the first principles of the metaphysics of Spinoza. He again appeals to the consistency of Spinoza, and in fact there are too many appeals of this kind scattered through his pages. It is the very matter in question. Many can learn much from Spinoza in the field of psychology, ethics and politics, but they may reasonably show, if they can, that these things have no necessary connexion with his absolute monism, that in fact that the valuable things are brought into the system in rather a surreptitious manner. Mr. Duff writes with sympathy regarding Spinoza's hatred of anthropomorphism. "Why will men identify God with a magnified man? Why can they not worship Him as a being with human qualities indefinitely enlarged? Why should He be like a man at all? If He called man into being, did He not call also the serpent, the mountain, the lightning into existence? He is their God, or the principle of their existence, as much as He is man's. . . . The attempt to prove that God is a magnified man Spinoza resists in the interest of a truer view. God is all that man is. He has intellect and will, only they are so different from man's that there is no more real resemblance between them than there is between 'the dogstar and the dog that barks'." Mr. Duff might surely have paused here to throw some light on the troublesome question of how Spinoza came to know the difference, and how he still proceeded to speak of the will and intellect of God, when these had no real resemblance to the only will and intellect known to him. One could understand that Spinoza might have refused to speak of the intellect and will of God at all on the ground that there was no real resemblance between these and those of man. How does Spinoza know the difference? We should smile at the sight of a treatise on the canine nature of the dogstar. In the

circumstances is a discussion of the intellect and will of God any more reasonable? Does Spinoza, does Mr. Duff get rid of anthropomorphism? Is not the very definition of Attribute anthropomorphic? "By attribute, I mean that which intellect perceives as constituting the essence of substance." Is the intellect here that of the dogstar or of the dog which barks? In truth Mr. Duff has not really looked at the question of anthropomorphism, or he would have seen that Spinoza has constructed the pattern of the universe in a thoroughly anthropomorphic fashion. What is his substance, with its two attributes of thought and extension, and its modes, but a magnified man, only with the highest and most characteristic attributes of man left out. Just as, also, the idealism which Mr. Duff seems to hold as his own philosophy, is the construction of reality after the type of subject and object, in which finally the world is the other of God. To get rid of anthropomorphism is impossible so long as we are men, to throw overboard as anthropomorphic the ethical and spiritual, and treat them as illusions as Spinoza did, is arbitrary.

It is unfortunate that almost all the points of view from which Mr. Duff endeavours to prove that Spinoza recognises unity in difference, should have been discarded by Spinoza. Mr. Duff lays the greatest possible stress on the idea of a Whole. He expresses this in various ways, comes back to it again and again, and in fact on the possibility of this category as that in which the general idea of unity expresses itself in difference is the main justification of the metaphysic of Spinoza at the hands of Mr. Duff. While Mr. Duff lays great stress on the relation of whole and parts as an explanation of the rationality of the system of Spinoza, Spinoza expressly tells us that the Whole is nothing more than an *ens Rationis*, that it is quite as abstract as that of the "universal". In truth at one time or other, or in one relation or another, all the arguments used by Mr. Duff have been characterised by Spinoza as *Entia Rationis*. Every category of thought, every attempt to place reality under such categories as cause and effect, reason and consequence, whole and part is expressly repudiated by Spinoza. The ultimate

Reality is "absolutely indeterminate". *Omnis determinatio est negatio*, any determination is negative. Yet Spinoza has no hesitation in defining substance as *causa sui*. Mr. Duff explains, "What he seeks to express is the notion of a *causa sui*, free, not in the sense of having an undetermined will, but in the sense of having nothing external to it which might constrain its nature, the immanent cause therefore of all that is, and from which and through which all that is real comes into and continues in being". It is nicely put, and yet it throws little light on the situation. Absolutely indeterminate, alongside of *causa sui*, a cause of all that is real coming into being. Yes, but have not Spinoza and his expositor introduced determinations into the indeterminate? The resolve to allow no movement either of affirmation or negation within substance, and yet to regard it as the source of all determinations, is one of the difficulties attaching to the first part of the ethics, and which Mr. Duff has not relieved. Nor are we helped when we regard the scheme of substance, attribute, mode, through which Spinoza tries to get his system into motion. With regard to substance, at one time it is absolutely indeterminate, and determination, he insists, would infringe its absoluteness. But from the indeterminate there is no possibility of movement. If substance is to be real it must have determinations. But Spinoza passes from indeterminateness, and treats substance as the *ens realissimum*, the sum of all possible reality, in which all possibilities are real, and which contains all possible perfections. It is open to him and his expositor to choose between these conceptions, they cannot have both at the same time. Again, in the quotation from Mr. Duff, and we have other passages to the same effect, he uses language which implies the reality of time and change, and everybody knows that, for Spinoza, time is only an *ens imaginationis*. Real knowledge is only *sub quadam specie eternitatis*, and time and change are only appearance. Truly the theory needs even more in the way of explanation than it has yet received. Nor does the notion of attributes help us, for there is no mediation between the substance and the attributes. It is simply stated by Spinoza

that "it is essential to substance that each of the attributes should be conceived *per se* : for all the attributes which it has have always been together in it, nor could any one have been produced from another ; but each expresses the reality or being of substance " (*Ethics*, i., 10, Sch.). Substance has infinite variety, but it is not explained, nor is it intelligible how these are varieties of the one substance. The attributes discussed later on are thought and extension. Everything of the nature of thought is to be explained from the attribute of thought, and so, of extension. As to the connexion between the two attributes not much is said, but Spinoza dogmatically states that the order and connexion of ideas is the same as the order and connexion of thing, and thus settles in an offhand way one of the most perplexed questions in the history of philosophy, as keenly debated to-day as it was in the time of Locke.

It seems to the present writer that there is no way of transition from the principles of the first part to the parts which are so valuable, the last four of the *Ethics*, and to the works which embody the thoughts of Spinoza on society and on politics. Leaving out of sight his metaphysics, and also Mr. Duff's attempt to show the rationality of Spinoza's scheme of unity and difference, we wish to express our admiration of the work done by Mr. Duff in the rest of his treatise. It is able in the highest degree, and every one can read it with interest and profit. We have read much on Spinoza, but as regards the practical side of the philosophy of Spinoza, we have seen nothing so illuminative as this. Mr. Duff is enthusiastic, and he makes a high claim for Spinoza, a much higher claim than we think can reasonably be maintained. The limits of our space have allowed us only to mention one or two of the difficulties in the way of believing that Spinoza had a consistent system. Much more might have been said on the inadequacy of his system as an interpretation of experience, and that is the final test of any philosophy. But any system which brings in the aid of illusion to help it out of difficulties, and which makes so large a use of this help as Spinoza did, is condemned by that fact as inadequate. How much of

experience is to be set aside as illusive cannot be described here. The bare enumeration would be appalling. While we have the highest admiration of the thoroughness and ability of Mr. Duff's work, we consider the claim made by him on Spinoza's behalf to be inadmissible.

JAMES IVERACH.

Der Kampf um Bibel und Babel.

*Ein religionsgeschichtlicher Vortrag, von D. Sam. Oettli, ord.
Professor der Theologie in Greifswald. Leipzig: A.
Deichert'sche Verlagsbuchhandlung, 1902.*

Das Gesetz Hammurabi's und die Thora Israels.

Von D. Sam. Oettli, etc., 1903.

PROFESSOR OETTLI of Greifswald throws himself with enthusiasm into the controversy about Bible and Babel. He combats the views of Friederich Delitzsch and other "inspired Assyriologists" with considerable animation. We should in truth prefer a calmer discussion, even if we be in essential agreement with the writer. Many have felt perhaps that "we pass from the confused fancies of a fever-patient into the clear atmosphere of mental sanity when we come from the Babylonian epos to the first chapter of the Bible". But there are too many marks of exclamation in this little book. We desiderate more quiet arguments, based on objective historical data. We prefer to take our facts neat, undiluted with subjective feeling. We are not afraid of the truth. The attempt to prove that Jahveh is a Babylonian god may be proving abortive; the derivation of the divine name El from the preposition el—"a bare philosophical abstraction"—may be absurd; the Hebrew penitential psalms and the Hebrew Sabbath may far excel those of Babylonia; but one has the uncomfortable feeling, as we read, that we are in the hands of a barrister holding a brief, rather than listening to the calm summing-up of a judge who evenly holds the scales of justice.

The same writer's comparison of the Law of Hammurabi with the Torah of Israel is a much more careful and satisfying piece of work. The discovery of this ancient Babylonian

codex, dating from about B.C. 2200, has thrown a flood of fresh light upon Shemitic history. Point after point we must bring the older enactments into relation with the laws of Moses. This is what Oettli helps us to do. Under the heads of Marriage, Parents and Children, Freedom and Bondage, Inheritance, Injury and Protection of Honour and Life, Loans, Lands, Deposits, Debts and Pledges, Liabilities, Civil Duties, Legal Procedure, we have a most interesting discussion, on parallel lines, of the Babylonian and the Jewish legislation. In Hammurabi's Law many points of contact are found with the Book of the Covenant, somewhat fewer with Deuteronomy, scarcely any with the Priestly Code. This arises from the fact that the Babylonian Code is exclusively a civil law-book. "But we must not object to the slight emphasis placed upon the religious standpoint, for doubtless in the Babylonian kingdom, no less than in Israel, there were in separate circulation, alongside of the civil law, elaborate ritualistic and sacerdotal statutes." The general conclusion which Oettli reaches is this: "Without question the C. H. (Codex Hammurabi) reflects a much more fully developed civil life than the Book of the Covenant; but it is equally unquestionable that in this and the later collections of the Torah there struggles upward a really more humane spirit, which had its source in the incomparably purer, and morally more fruitful, religious faith of Israel".

JAMES STRACHAN.

The Sixth Book of the Select Letters of Severus, Patriarch of Antioch, in the Syriac Version of Athanasius of Nisibis.
Edited and translated by E. W. BROOKS, M.A. Vol.
ii. (Translation), part i. London: Williams & Norgate,
1903. 8vo, pp. xiv. + 229.

This volume is published for the *Text and Translation Society*, and makes part of an interesting and valuable contribution to that series. It is presented in the best form by the publishers, and it will be a welcome addition to the libraries of those interested in the study of Church history. We have already noticed the volume containing the Syriac text. We are glad to get now so much of the translation. The rendering is done with care and taste. Many of the letters will be read with no small interest. They give us some vivid and enlightening glimpses into the condition of things in the ancient Churches of the East. It is matter of regret that none of them treat of dogmatic questions. But we gather much information from them about ecclesiastical matters—the ordination of bishops and clergymen, the disorderliness that prevailed in certain monasteries, accusations of misuse of property brought against the Church of the Tarsians, the duties and the failures of priests, the reclamation of erring brethren, and much else. A brief account is given of Severus himself, based upon the biography of Zacharias, the Scholastic of Gaza—his birth at Sozopolis in Pisidia, his studies in Greek, Latin and rhetoric at Alexandria, and in law and theology in Berytus, the publication of his first work—an encomium on the Apostle Paul, his baptism in Tripolis about A.D. 488, his residence in the monastery of Peter the Iberian between Gaza and Majuma, his sojourn in the wilderness of Eleutheropolis, his ordination as a presbyter, his efforts to abolish the *Henotikon* compromise, his

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later life in hiding in Egypt, his condemnation by a Synod held in May, 536, and his death in Egypt. A short statement is also given about his works, which were numerous, and of which not a few exist still in Syriac versions, most of the Greek originals having perished. His letters are divided into three classes—those before episcopacy, those during episcopacy and those after expulsion; there were probably at least 3759 of them, of which the version of Athanasius contains only 123. At least other two Syriac versions were once in existence. They survive now only in isolated letters and fragments. Mr. Brooks has done the work of editor and translator very successfully.

Authority in the Church. By THOMAS B. STRONG, D.D.,
Dean of Christ Church, Oxford. London: Longmans,
Green & Co., 1903. Small cr. 8vo, pp. viii. + 173.
Price 2s. 6d. net.

This volume belongs to the series of *Handbooks for the Clergy* edited by the Rev. Arthur W. Robinson. Its object is to investigate the questions which arise in connexion with the claim of the Church to exercise authority. It discusses what is meant by authority, what are the grounds of its exercise, what are its limits, how it is exercised in other regions than the ecclesiastical, and other similar questions. The opening chapter deals with "Authority in General and in the State," in which the main thing is the statement of the fact that authority is a necessary result of the social nature of man. Then comes a chapter on "Authority and Reason," in which the conflict between the two is treated as a conflict not between principles but between temperaments. Two chapters are given next to an exposition of what the Church is first in the Gospels and Acts and then in the Epistles; the point of which is that the Church took at once the form of a "disciplined organisation, with a policy determined by authorities". These authorities acted, however, within limits assigned to them, and while the Apostles were appointed directly by

God, the elders were appointed through the medium of the Church. The rest of the book is occupied with the relations of authority to outward order, the creed, and custom. The various topics thus taken in hand are discussed for the most part in a sensible, restrained and well-considered way. There is nothing that is very new, and nothing that is either brilliant or startling. But all is well put. The Sacraments are regarded as the "most vital point in the outward ministrations of the Church," but it is frankly admitted that "Scripture contains comparatively little precise doctrine" concerning them. It is somewhat staggering to find in the case of a writer like Dr. Strong so little insight into the magnitude of the religious upheaval in the sixteenth century that he can speak of the "circumscribed arena in which the battles of the Reformation were fought" and indicate his regret that we have "never fully emerged" from it. He seems to be as little capable of understanding that frightsome phenomenon "Undenominationalism" as the rawest curate. But there is of course much that is of a different order from that in the book, and in the statement of its main conclusions, though not in all their applications, many will be at one with the author. These are, that there is a "body of doctrine to which the Church ought to require assent"; that the Church of the New Testament is an "organised body capable of corporate action by means of representatives duly elected and accredited"; that "sin, open or concealed, will certainly exclude from the privileges of Church membership"; and that there will be a "large area over which there will indeed be rules, but rules which the local authorities will determine in view of local conditions and convenience". Some things are omitted or but slightly touched, to which we should have expected considerable attention to have been given. The most important of these is the relation of authority to conscience and the case when a conflict arises between these two. But some good remarks are made on the *representative* character of the office-bearers of the Church, and on the nature of Church authority as essentially a social function belonging to the whole body. Dr. Strong also fully

recognises the perils and the wrongs which arise when the idea of an ordained person as a representative is allowed to stiffen into that "of an almost distinct class of Churchman".

The Christian Tradition. By the Rev. LEIGHTON PULLAN, Fellow of St. John Baptist's College, Oxford, Lecturer in Theology at St. John's, Oriel, and Queen's Colleges. London: Longmans, Green & Co., 1902. Cr. 8vo, pp. 317. Price 5s.

The purpose of this volume, which forms part of the *Oxford Library of Practical Theology*, is to "illustrate the continuity and the value of Christian tradition in conduct, belief and worship". It begins by giving an account of the rise of the New Testament books, and the formation of the great creeds. These are among the best parts of the work. It then plunges into the tradition of Apostolical Succession, Episcopacy, the Church festivals, etc. These are the most dogmatic and self-confident parts of the book. They are also the least satisfactory, although they are by no means lacking in old lore which has a certain interest. There are also discussions of the Western Liturgies, Penitence in the Early Church, Monasticism and other subjects, in which a good deal of curious information is mixed up with matters of very small moment. The volume is a strange study: it is so archæological in much of its matter and so lacking in the historical spirit. It is difficult to imagine where Mr. Pullan burrows when he goes to work; so many of his statements are so extraordinary. He is troubled sorely by the reception given to his favourite dogma of Apostolical Succession. And what is his explanation of it? "The exaltation of the lay members of the Church and the ignoring of the clerical members on the part of Luther and Zwingli," he tells us, "are mainly the result of the fact that Luther and Zwingli knew that the most influential laymen were on their side, and that the most influential clerics were against them." This, he gravely assures us, "explains in a nutshell the beginning of the modern Protestant rejection of the doctrine of Apostolical

Succession". His characterisation of the Zurich reformer is this: "He was a priest of unchaste life, who objected to those scandals of which he was not himself guilty". This is quite a fair specimen of Mr. Pullan's easy way of disposing of great figures in history when they do not chance to fit in with a very pinched Anglicanism. The Protestant theory of the ministry was *invented*, as he puts it in the index, by Luther; and among the great enormities charged against the Saxon Reformer are these—that when "two Prussian bishops joined him he made no attempt to secure Episcopal ordination for his followers," and that "at least once" he "went through the form of 'consecrating' a 'bishop' himself". How Luther's reputation is to survive this tremendous exposure it is difficult to see. Mr. Pullan is quite certain too that the early Celtic Church in Scotland was Episcopal and not Presbyterian, although he admits that they had no dioceses at first, and that the "bishops" were all "attached to a particular tribe, or to a particular monastery and its abbot". Our author is great, too, at chronicling important discoveries connected with Church history. One of these which he conceives to have been made within the last few years is "the fact that the peculiar features of Protestantism rest on traditions which are as unhistorical as those which underlie some modern features of Roman Catholicism". But we might fill a page or two yet with curiosities such as these.

Books of Devotion. By the Rev. CHARLES BODINGTON, Fellow of King's College, London, Canon Residentiary and Precentor of Lichfield Cathedral. London: Longmans, Green & Co., 1903. Cr. 8vo, pp. xviii. + 319. Price 5s.

This book is another addition to the *Oxford Library of Practical Theology*. It deals with the great subject of devotion, which the writer declares to be the great want of the Church of England in her work of evangelisation. It gathers its material from all manner of sources, and it covers a very extensive field. It devotes some space, to

begin with, to the topics of Primitive Devotion, the First Books of Devotion (in the Old Testament), the Devotions of our Lord, and Devotion in the Early Church, with a sketch of the history of the Breviary. But its main interest is in the account which it gives of the great devotional treatises. It begins with the "purgative way," illustrated by Augustine's Confessions, and passes on at once to the great mediæval books—the *Itinerary of the Soul to God* (the "Illuminative Way"), the *Imitation of Christ* (the "Unitive Way"). A chapter is then given to "Devotions to the Saints"—the *Ave Maria*, the *Confiteor*, the *Rosary* being considered. Then come the books of the fifteenth and sixteenth centuries—the *Myroure of our Lady*, the *Lay Folk's Mass Book*, the *Prymer*, the *Book of the Hours*, the *Spiritual Exercises of Ignatius Loyola*, etc. The classical books of devotion of later date are dealt with at length, and in most cases in a very appreciative way. Among the most interesting accounts we may refer to those of Andrewes's *Devotions*, George Herbert's *Temple*, Bunyan's *Pilgrim's Progress* and *Holy War*, Ambrose's *Looking unto Jesus*, Rutherford's *Letters*, Ken's *Manual*, Baxter's *Saints' Rest*. William Law, Bishop Wilson, Robert Nelson, John Wesley and others also find an appropriate place. The volume opens up a rich pasture for the nurture of the devotional spirit.

Six Lectures on Pastoral Theology. By the Ven. JAMES M. WILSON, D.D., Vicar of Rochdale, and Archdeacon of Manchester. London: Macmillan & Co., 1903. Cr. 8vo, pp. xi. + 262. Price 3s. 6d. net.

These lectures were delivered by Archdeacon Wilson in the discharge of his duty as Lecturer on Pastoral Theology in the University of Cambridge in the current year. They were addressed to "young University laymen who were contemplating Holy Orders". They are well adapted to their audience, being clear and direct in style, and occupied with questions of practical interest. They deal with principles and "attitudes of mind," not with details, and endeavour to

give guidance on many things regarding which young clergymen may find themselves in some uncertainty. The most instructive chapters are those which deal with the attitude of the pastor to philosophy and science, to the Bible itself, and to the Church. There is a valuable appendix which directs our attention to such subjects as the effects of scientific training—its unsettling temporary effects, its present permanent effects, and its probable permanent effects on theological methods. On this last-mentioned subject Dr. Wilson has a special claim to be heard in view of his own scientific habits and acquirements. It is of interest, therefore, to notice what he considers the probable consequences of the scientific spirit on theology. Among them he mentions the application of the scientific method, leading us to find some firm ground in experience and in the nature of things for our religious beliefs; the promotion of the search for *continuity*; the recognition of the progressive character of theology, and a differentiation of certitude, that is to say, a conscious and avowed distinction between the degrees of assent we shall give to the various dogmas of theology. This is all well put and opportunely said. As to how the pastor is to use the Bible itself, the Archdeacon's position will be seen by what he says, *e.g.*, of the Decalogue. He puts the question—On what basis does the authority of the Decalogue now depend? He replies—Not now as once it was, on the objective and literal truth of the narrative in Exodus or in Deuteronomy, but on the "collective ethical judgments and experience of men". And the transference of this authority, which has been effected by criticism, from one basis to another, he adds, "has not weakened that authority; it has only disclosed its security and solidity". The theological student and the young pastor will find much to stimulate their thought in this volume and much to clear their way in the discharge of their vocation.

Biblical Quotations in Old English Prose Writers. Second Series. Edited with the Latin Originals, Index of Biblical Passages, and Index of Principal Words, by ALBERT S. COOK, Ph.D., L.H.D., Professor of English Language and Literature in Yale University. New York: Charles Scribner's Sons; London: Edward Arnold, 1903. 8vo, pp. x. + 396. Price 25s. net.

This forms one of the Yale Bicentennial Publications. The bicentenary of the university was celebrated on a splendid scale a year or two ago, and the ceremonial of the occasion is now being followed up by the issue of a series of volumes prepared by professors and others as "a partial indication of the character of the studies in which the University teachers are engaged". This is a happy idea, and it is being carried out most successfully. The volume now before us is the second instalment of Professor Cook's important undertaking. The former volume, which was noticed with much favour in this Journal, gave the Biblical passages found in the *Laws* of King Alfred and his Versions of *The Pastoral Care*, as also those in Bede's *History*, Orosius, and Ælfric's *Homilies*. This volume gives the quotations from the "chief remaining prose texts, so far as they have been printed". It contains further passages culled from Alfred and Ælfric—from the former's versions of Augustine's *Soliloquies* and Boethius's *Consolation of Philosophy*, and from the latter's *Colloquy*, versions of St. Basil's *Hexameron* and *Admonitio ad Filium Spiritualem*, his *Lives of the Saints*, etc. It also gives those found in Bishop Waerferth's version of Gregory's *Dialogues*, the Blickling *Homilies*, Wulfstan's *Homilies*, the *Harrowing of Hell*, the Benedictine *Rule and Office*, the Ancient Laws and Institutes of England, various Old English Homilies and Lives of Saints, etc. There are also some valuable appendices, which give parallel passages from the Old English Gospels, the Cambridge Fragment of Genesis, and a Glossary of the Durham Ritual. The first of these appendices is of special interest and importance. The indices are all that could be wished. The whole volume is a

most creditable piece of work, and one that should be most acceptable both to students of the Bible and to those interested in the literary history of our English tongue.

The Holy Bible. The Revised Version, with Revised Marginal References. Printed for the Universities of Oxford and Cambridge. London: Henry Frowde and C. J. Clay & Sons, 1903.

The issue of this edition of the Revised Bible which is before us is in the bourgeois 8vo form. It is a beautiful and handy book, in all respects worthy of the University Presses. It is to be had in various forms and at very moderate prices, the issues in ordinary paper running from 6s. to 9s.; those printed on Oxford India paper being to be had in various leather bindings from 15s. In the preparation of the marginal references, Dr. Scrivener and Dr. Moulton rendered the first and most important service. But in 1895 the University Presses took the matter up with zeal, and appointed a committee consisting of Dr. Price, Dr. Palmer, Dr. Aldis Wright, and Dr. Kirkpatrick, to superintend the preparation of an edition of the complete Revised Version with marginal references. The general editorship was given to Dr. Stokoe, who had the assistance also of Dr. Barnes and Messrs. Greenup, Massie and Nutt for the Old Testament and the Apocrypha, and of Messrs. Greenup and J. H. Moulton for the New Testament. The work has been done with much care. The methods of indication used are simple and effective. The references of the A.V. are retained as far as possible, but they have been carefully sifted and added to by the Revisers. The present issue is superior to the former in several respects. The numbers of the verses are no longer placed on the inner margin of the page. The Revisers' marginal references also are now transferred to the foot of the page, and the same method is applied to the notes. The only exceptions to this are when simple references given by the Revisers are incorporated in the new body of references, and when a marginal note refers

to some different division or order in the original. This edition of the Revised Bible can be heartily recommended to all lovers of Scripture. It can be relied on for accuracy in its references, on which vast labour has been spent. It is also most attractive in form and pleasant to read, and easy to handle.

S. D. F. SALMOND.

The Beginnings of Christianity.

By Paul Wernle, Professor Extraordinary of Modern Church History at the University of Basel. Translated by the Rev. G. A. Bienemann, M.A. Edited, with an Introduction, by the Rev. W. D. Morrison, LL.D. Vol. I.: The Rise of the Religion. London: Williams & Norgate, 1903. 8vo, pp. xvi. + 389. Price 10s. 6d.

THIS volume is an English translation of a course of lectures delivered in the University of Basel in the summer of 1900. Professor Wernle is a distinguished Continental theologian, and this work is, say the translators, "the most matured and exhaustive product of his scholarship". His own explanation of his standpoint and aim is full and unmistakable. "My aim is a practical one, and there is no reason to conceal it. It is to give all possible help to the simple comprehension of Jesus. . . . To do this, two conditions are pre-eminently necessary, the existence of which, alas, cannot be assumed as a matter of course amongst Christian theologians. They are, firstly, true reverence for that which alone deserves reverence; and, secondly, fidelity to the Christian conscience." The book is therefore addressed "to all who are prepared to accept the bolder results of New Testament criticism, and the central idea running through the whole is a simple one. It is, first of all, to ascertain what the Gospel is as seen in the teaching and character of the Redeemer; and, secondly, to measure all the later expositions of the Gospel, contained in the teachings of the New Testament writers, by the Gospel itself." Professor Wernle is by no means the first modern theologian who has set this aim before him; but his work is conspicuously successful in some respects in which that of others has failed. He does full justice to the Master, but not, as is so often the

case, at the expense of the Apostles. This is no hackneyed attempt to set off Jesus against Paul, but an exceedingly fresh and illuminating attempt to show that Master and Apostle reach the same goal by different ways. For perhaps the greatest thing in Wernle's work is his appreciation of Paul's character and theology. As his translators say, "his treatment of St. Paul's theology is particularly striking and suggestive". "The comparison which Professor Wernle institutes between the Gospel as understood by St. Paul and the Gospel as taught by Jesus is fresh and illuminating." Starting with a sketch of the Beginnings of Christianity, Wernle shows that the popular beliefs of the ancient world—especially the belief in "nature as a realm of miracles"—are the soil from which Christianity arose. He then reaches the discussion of the Call of Jesus. Christianity, in his view, is Jesus; for it is men that make history, and if our century has had reason enough to learn that, then surely it is high time that the senseless chatter should cease about the religion of Christ, which each Christian ought to acquire for himself (p. 37). At once Wernle sets us at rest as to Christ's testimony to Himself. Founding on sayings extracted from the synoptists only, he says: "It is clear that a self-consciousness that is more than merely human speaks from the words, and this is the mystery of the origin of Christianity" (p. 39). "In Jesus there co-exists a self-consciousness that is more than human with the deepest humility before God." Leaving aside its Messianic form, "everywhere there is the same impression of the super-human". And the self-revelation of Jesus coincides with His mode of life. "Both in His words and in His life He represents the exceptional" (p. 42). In relation to His disciples' claim that He was the Messiah, Professor Wernle says that the belief of the Disciples in His Messiahship must be older than Jesus's death, and if so "it is incredible that Jesus did not share it" (p. 44). But in His teaching it became so transformed that Jesus came to give Himself out as the Messiah whom Israel rejected and Gentiles accepted. This, through St. Paul, was the point of transition between

Jesus and the world. The Promise of Jesus to men was the Kingdom of Heaven in an eschatological sense, and His corresponding claim was that He had come to rouse men's conscience in presence of eternity. This is a reading of the Master's programme which makes modern ideals of culture and socialistic readings of the Gospels look foolish. "Jesus did nothing for society as a whole. He did not want to reform it. The end of the world was so near at hand." His aim was to save the individual out of the coming wreck, and teach him to live a life of righteousness in presence of himself, his neighbour, and God. Towards the end, and because danger and suffering awaited the Disciples, He made the demand for confession of Himself as God's representative, and of the cross as the law of discipleship. He laid the foundation of a religion that should last for ever, because He was the prophet of the judgment to come. The redemptive work of Jesus is next dealt with, and is shown to have consisted in the creation of a fellowship in which His disciples received the new life that was in Him. This included deliverance from sin, and redemption from care and terror, especially the fear of death, in the new idea which He taught them to grasp, "that the cross comes from God's love—this idea is the fruit of Jesus's death" (p. 111). This fellowship survived the calamity of the crucifixion because of the appearance of the Lord to the disciples after death, in which they firmly believed; and "a Christian has no difficulty in accepting as the ground of his belief in the resurrection, the real projection of Jesus into this world of sense by means of a vision" (p. 115). Professor Wernle is somewhat vague as to the fact of the resurrection of Jesus, but he goes at least as far as Keim went in holding that Jesus assured His disciples that He still lived; and this was the corollary of their own belief that Jesus possessed a power of redemption which could not be destroyed by death. "He was too great that He should die." The appearances confirmed an earlier impression which Christ's death had not been able to efface. "Faith in the resurrection is the fruit of salvation through Jesus" (p. 116).

Thus did the Master prepare the ground for a new religious community which He did not Himself organise, but which St. Paul, the Apostle who had never seen Jesus, yet understood Him best, was to create. For, while the rudiments both of a Church and a theology were set up by His immediate followers, it was given to St. Paul to bridge the gulf between a Jewish Christianity that remained true to the Law and a Gentile Christianity that was free from the Law. Next to the interpretation of Jesus in these lectures comes the striking interpretation of Paul, who "took Jesus away from the sacred nation and brought Him to mankind". It takes up almost half the volume, and when he has finished it Professor Wernle says: "As one surveys the whole of what Paul achieved, one stands in silent amazement at his greatness as a thinker". We must quote in its entirety the comparison between St. Paul and Jesus.

St. Paul's likeness to Jesus strikes one at once, and at the same time the dissimilarity between the two is no less obvious. In the case of both there is a self-consciousness which goes far beyond all that one usually meets with; there is the claim to have been chosen by God from out of the mass of mankind for an especial purpose; in both, again, there is nothing like fanaticism, but clear recognition of their limitations, and there is a deep humility before God. And yet the word "Mediator" cannot be applied in the same sense to both. Whereas Jesus maintains that He knows God in an entirely new way—as the Son—Paul boasts of this knowledge of the glory of God which is reflected in the face of Jesus. He feels that he is not a creator; he merely transmits historical facts. God—Christ—Paul, such is the order (p. 163).

To this man, then—an apostle by revelation—is committed the tremendous task of announcing Jesus as the Saviour to the heathen. How this was done is told, as it has seldom been before, in the long and brilliant chapter "Jesus brought to the Gentiles". Professor Wernle's reading of the relation of Paul to Christ is that their message and aim were essentially the same, and were distinctly eschatological, to deliver men from the wrath to come, but while Jesus does this by bringing the individual soul into relation with a pardoning Father, Paul does so by showing

that this Father has come to them with the gift of a crucified and risen Christ. The rich contents of the life of Christ and His message are sacrificed in Paul's Gospel to the historical facts of the passion and resurrection of the Saviour; but that loss is counterbalanced by a simplified message which Gentiles could take in, and to which they could say "Amen," as a way of salvation in view of the judgment day.

Did Paul keep faithful to Jesus? When he is at the height of his ideal, Wernle's verdict is that he is not very far from Jesus; and to the question, "What is a Christian?" he gives the same answer as Jesus. Paul is to be regarded in a double light—as the missionary and the apologist. In the former capacity he preached, and developed a theology of the cross which is to be traced to his personal experience, and which amounts to the same thing as the grace which Christ proclaimed. As to the apologist, his system is far removed from the teaching of Jesus, and specially in the pessimistic view it takes of human nature as a mass of perdition. The Paul of the realised experience of the cross as a message of God's love and the Paul of the apologetic are two men. Yet while Paul narrows the road that leads to it, and makes it a somewhat circuitous path, he and Jesus lead alike to the love of God as the Gospel. Professor Wernle's analysis of the "Pauline Soteriology" is a great piece of work. It is fresh and suggestive, as showing that the Apostle reached the thought of Jesus, though in a round-about way. He handles the epistles with a freedom which would have startled the old theologians, yet it is a perfectly reverent treatment, and though he regards some of St. Paul's doctrines as "disastrous creations," yet there is always a "kernel," for the sake of which we receive the "husk". The roots of St. Paul's theology are to be found "in the experience of the vision of Christ, and his apologetic as missionary" (p. 337). The result is that in Paul Christianity is thought out anew, with the consequence that the Jesus of St. Paul is no longer merely the Jesus of the Church of Jerusalem. In spite of this, however, it is just the Jesus of history that St. Paul grasped with a deep and clear insight, and for whom

his Christology paved the way into the world. And, though Paul the ecclesiastic sought to confine Jesus within a narrow form in his doctrine of the Church, and of eternal blessedness through belief in the ecclesiastical creed, yet Professor Wernle's final verdict is that "Christianity only became a great spiritual power in the world through the theology of St. Paul. St. Paul grasped the world-historic greatness of Jesus. Paul placed the two great ideas of the Fatherhood of God and the freedom of the Spirit in the centre as the Christian ideal in religion, and has thereby laid down the safest canon of criticism for every form of religion" (p. 340).

Enough has been said to show that Professor Wernle's work is of singular interest and importance. It marks the fact that we have got past the point of merely crying, "Back to Christ". Christ can only be understood by Christianity; and the force of the movement it generated can best be studied in the impression it made on the mind and the further development it received at the hands of the Apostle to the Gentiles. The manner in which Christianity began to be has been told in this volume, as its translators well say, "with unusual life, freedom, sympathy and power".

D. PURVES.

**Der jüngst wieder aufgefundenen Hebräische Text des
Buches Ecclesiasticus untersucht, herausgegeben,
übersetzt und mit kritischen Noten versehen.**

*Von Dr. Theol. Norbert Peters. Freiburg im Breisgau: Herder,
1902. 8vo, pp. xvi. + 92 + 447. Price M.10.*

DR. PETERS' volume is a valuable and very useful contribution to the study of the book of Ecclesiasticus. It contains (1) a Hebrew text of those parts of the book contained in the Hebrew MSS. which have been discovered and edited within the past seven years; (2) a German translation placed on the same pages with the text, and below it; (3) a full series of critical notes (pp. 1-317); and (4) a critical introduction (pp. 3-92).

From this summary of the contents it will be seen that the work is not an exegetical commentary on Ecclesiasticus, though it is part of a foundation for such a work in the future; and that it does not contain even a text of the whole book. For the hitherto discovered Hebrew MSS. include only about four-fifths of the whole (iii. 6b-xvi. 26, xviii. 31-33, xix. 1, 2, xx. 5-7, 13, xxv. 8, 13, 17, 24, xxvi. 1, 2, xxx. 11-xxxiii. 3, xxxv. 11-xxxviii. 27, xxxix. 15-li. 30). The text, printed and translated by Dr. Peters, is not the text of these Hebrew MSS., but a critical text based on the comparison of these with one another and with the ancient versions.

Dr. Peters gives no countenance to the theory that the Hebrew of the MSS. is a re-translation from the Versions. He does not indeed devote space to controverting this theory directly, for it is a theory which he regards as already belonging entirely to the history of Exegesis (p. 29); but he relies (and to a large extent with justice) on his detailed comparison of the Hebrew texts with one another and with

the Versions as the best vindication of the "originality" of the Hebrew. He does not even admit the theory of re-translation as explanatory of the phænomena presented by individual passages, for his investigations leave him unable to detect any single instance that demands such a hypothesis (p. 20). Thus he differs not only from Professor D. S. Margoliouth (whom he twice erroneously describes as a brother of the Rev. G. Margoliouth of the British Museum), but also from scholars like König who, while recognising the Hebrew of the MSS. for the most part as genuine, yet detect signs of re-translations in certain passages such as iv. 30, 31, v. 9b.

But while Dr. Peters holds strongly by the "originality" of the Hebrew, he realises fully that the Hebrew of the MSS. is by no means free from serious transcriptional errors. It would be strange, indeed, if it were. For if the Hebrew text of the Old Testament has suffered in parts very seriously, as a comparison with the Versions (especially the Greek) proves it to have done, how much more must we expect corruptions in MSS. of the tenth and eleventh centuries of a book which had not shared for the previous seven or eight centuries the scrupulous care bestowed by the Massoretes on the canonical writings.

This longer exposure of the text of Ecclesiasticus to the ordinary perils of transcription renders the task of working back to the original more complex in the case of this book than in the case of the canonical books. The text of the Hebrew MSS. of the Old Testament, all of which as is well known represent a single recension, though the earliest belong to the tenth century A.D., must, so far as the consonants are concerned, be practically the same as it was say in A.D. 200. But the existing Hebrew MSS. of Ecclesiasticus represent by no means so early a stage in the history of the text; in those passages in which they can be compared, they differ markedly from one another. The first step then is to get back to the Hebrew text from which the Hebrew MSS. descend, the next to the text which is the common source of this, the Greek Version and the Syriac Version.

In the final process Dr. Peters gives, other things being equal, the preference to the Greek Version as representing the oldest stage of the text.

In the numerous cases in which the readings of the Hebrew MSS. are rejected from the editor's text in favour of a reading of the Versions, the rejected readings are given in the notes. Thus in one place or another, the student will find in this volume the complete evidence of the hitherto discovered Hebrew MSS. to the history of the text of *Ecclesiasticus*. One omission only detracts from this completeness. Certain verses in MS. A (ix. 3, F x. 2, xi. 2) are vocalised, and vowels occasionally occur in MS. B: these might with advantage have been given in the notes. The editor's text is in the main unvocalised; the vowels, occasionally given for the sake of clearness, are, as he explains, his own. He very rightly retains the vowel letters which occur in the MSS. of *Ecclesiasticus* much more frequently than in MSS. of the Old Testament.

Dr. Peters (p. 17) emphasises what others have previously pointed out—the importance of a study of MS. B with its glosses and corrections in connexion with the textual criticism of the Old Testament, and in his introduction he has classified many phænomena, such as the confusion of similar letters (p. 31), which are interesting and important in the same connexion.

G. BUCHANAN GRAY.

The Religious Sense in its Scientific Aspect.

By Greville Macdonald, M.D. London : Hodder & Stoughton, 1903. Pp. xvi. + 243. Price 3s. 6d.

David Hume and His Influence on Philosophy and Theology.

By Professor Orr, M.A., D.D. The World's Epoch-Makers Series. Edinburgh : T. & T. Clark, 1903. Price 3s.

The First Christian Generation : its Records and Traditions.

By James Thomas. London : Swan Sonnenschein & Co., 1903. Pp. viii. + 414. Price 6s.

The Educational Writings of Richard Mulcaster.

Abridged and arranged, with a critical estimate, by James Oliphant, M.A., F.R.S.E. Glasgow : James Maclehose & Sons, 1903. Pp. xix. + 245. Price 3s. 6d. net.

An Introductory Text-Book of Logic.

By Sydney Herbert Mellone, M.A., D.Sc. London : W. Blackwood & Sons, 1902. Pp. xiv. + 362. Price 5s.

THE three chapters that make up Dr. Macdonald's very attractive book—which by the way is a marvel of cheapness and of lightness and has six illustrative plates—were first given as lectures before students of the several departments at King's College, London, in June, 1902.

There is that in us men which somehow prompts us to work and even to suffer for things that have no bearing on the mere pleasures or necessities of life. We search for truth, devote ourselves to beauty, make sacrifice of all for an ideal. This feeling of transcendental obligation is, says

Dr. Macdonald, the religious sense. It is the acknowledgment of the Law's demand for service beyond the immediate needs of individual or community. But now, this sense, whatever it be, must be "as much part of our inheritance as any other of our vital attributes". For unless we admit special creation—a thing biology will by no means allow us to do—we must remember that nothing, not even the highest in us, exists save in virtue of our inheritance. We have nothing that we have not received; so that if we have a religious sense, then, like any other sense or faculty, it must have been evolved from very small and modest beginnings. Only in man, it may be, does it become active and self-conscious; but like memory and reason and love it exists in a passive form in the lower animals and has been dormant in creation from the beginning.

Thus, far down in the scale of life, each little speck or item remains true to its idea. Two of them may be quite the same in structure yet behave in ways very different, each, for instance, producing its own sort of shell. So in the sponge we find a little colony of creatures all intent on an ideal in the fulfilment of which they personally have no concern—the building of a city the plan and purpose of which they can never know. In this unconscious recognition of obligation to the unknown we have some elemental suggestion of the religious sense. Plants and animals, no less than men, are children and servants of the ideal.

Nor is it only that they serve the Law, they even make sacrifice for it. Thus in the common daisy while the florets that go to form the golden disc fulfil all the functions of a flower, the outer florets, which are the white rays, renouncing in part their privileges, are content to be dependent on insects for fertilisation, by which sacrifice they maintain those relations between flower-kingdom and insect-kingdom which are so rich in profit for both, throw over their companions a tent-like canopy that guards them against wind and rain, and above all, add to the whole what else had not been there—that beauty which is the light of the Law, the outward and visible sign of the truth

of their inspiration. And this bond between life and the unknown is religion; though only in man does the sense become active and its possessor conscious of his obligation and so free.

To such an argument of course many objections will at once spring up in almost every mind. Is the religious sense in man a real thing? Is it right or wise to give the high title of "religious" to the unconscious instinct of plants and animals? And so on. But all such questions Dr. Macdonald has thought of, and been at pains to answer. In so doing, he has obscured somewhat his main line of exposition, yet at the same time has greatly enriched his book. Specially good are his marking off of the religious sense from the social, his pages on the function of the poet, his discussion of beauty. Indeed the book is full of good things. Accident is described as "that most stupid of man's creations in slothfulness". Of love and honour and the sense of beauty it is said: "These undecipherable, unseen, intangible ideas are bigger factors in our lives, we truly know, than dividends; bigger elements in our nature than even intellectual riches". Or again: "Man has become, in measure great or small, a conscious partaker in the mighty work of the eternal, though its purposes are unknown to him; and, in this high responsibility and conscious sharing in the building of the eternal city, he attains freedom, even though the glories of the city are hidden from him, because, like the sponge-sarcodes, he is still chained to his labour".

Both in manner and in matter Dr. Macdonald suggests Henry Drummond. The style is less perfect, but the thought is more profound. For there is here a poetic insight and mystic transcendentalism which suggest other affinities. Is not the author of this book a son of Dr. George Macdonald?

In a book so good as this it is a pity there should be any flaw; we would therefore suggest that the first sentence on p. 83 requires to be re-written.

There are so many books large and small on Hume that another seemed scarcely to be needed. The man, however,

who startled Kant and Reid from their dogmatic slumbers, and still stands out as the most thoroughgoing of empiricists, could not but find a place among *The World's Epoch-Makers*; and the editor of this series, Mr. Oliphant Smeaton, is to be congratulated on finding in Professor Orr one who through "well-nigh a lifetime's familiarity" with Hume's works and by his wide knowledge both of philosophy and theology was most peculiarly fitted to deal with the famous sceptic.

Three chapters, very carefully done, are given to Hume's life and writings (pp. 1-84); the four central chapters (pp. 85-165) on his philosophy are masterly at once in exposition and in criticism. The great fault in Hume's thinking, Dr. Orr finds, was what he calls its "essential assumptiveness". Thus on Hume's calling in of custom as a principle or cause in his theory of causation Dr. Orr remarks: "In order to make out that causation has no real existence Hume is compelled to assume a principle of causation operating in the very way he proposes to get rid of. . . . He disproves causation by the help of a principle of causation; shows the idea to be a fiction by means of a hypothesis which assumes its reality." The chapter on Hume's theory of morals and the following one on his theology (pp. 166-216) are adequate, though not strikingly fresh. A good few pages are rightly given to the most famous of Hume's sceptical writings—the *Essay on Miracles*. The real cogency of his argument lies not in its logical subtleties but in its insistence on "the strong antecedent improbability of deviations from the known course of nature as compared with the admitted fallibility of human testimony". Is not the human witness much more likely to have been at fault than the course of nature to have broken from its uniformity? Dr. Orr replies that all depends on circumstances; given, for example, a person such as Jesus Christ claims to be, the miracles attributed to Him become in the highest degree *natural*—events to be expected from such an one.

Was David Hume sincere? It has been a fashion of late to say that he has been greatly misjudged and much has been made of the remark he is said to have made to Boyle:

"Though I throw out my speculations to entertain the learned and metaphysical world, yet in other things I do not think so differently from the rest of the world as you imagine". Hume went to church, had many ministers among his friends, objected to being called an "infidel writer," and speaks of "our most holy religion"; yet all the while he was putting forward principles that struck at the roots not only of Christian doctrine but even of the rationality of the world, and never had a good word to say of religion or its defenders. It is a curious and a fascinating problem in character; and Dr. Orr can hardly be said to have solved it. But at any rate he is on the right lines in declining to whitewash. Hume had no religious feeling, but he had from first to last an insatiable craving for popularity and fame; and so just as for fame's sake he cut out offensive passages from his books, so it may be for the sake of peace and good fellowship he fell in outwardly with the ways and views of those about him. As Dr. John Caird put it, he carried his courtesy to the verge of insincerity; and yet after all he may have done it unconsciously.

In a brief preface Mr. Thomas claims to write from an independent point of view, avoiding doctrine which he says each section of Christian stakes out for itself, and ignoring miracles and inspiration, inasmuch as neither of these words has as yet been accurately defined. What this means we soon discover. It just means that whenever the New Testament asserts a miracle there must have been a foolish interpolation, and whenever it asserts anything that fails to come up to Mr. Thomas's standard of probability, the very last thing that could be said of it is that it is inspired. He takes us through the Book of Acts and finds fault and fraud everywhere. He calls it "this most erratic book"; he speaks of its "deliberate vagueness" and "studied ambiguity" in regard to dates; the demand made by Paul and Silas that the officials should come in person to release them he sets down as "too ridiculous to discuss". Other samples are: "we now for a short time recur to sobriety of style";

“the compiler at certain parts of his story gained the advantage of having under his hand a contemporary writing and annexed it, though altering, suppressing, and adding unscrupulously, as it suited his purpose”; “this is only another instance of the attempt of a late compiler to give local colour through the help of Josephus”; “the whole story is a fabrication”; and so on. From cover to cover we are made to move in an atmosphere of suspicion and fabrication and deceit.

We thought that we had left this sort of thing far and long behind us. Mr. Thomas has stopped short with Baur; he even reminds us of some who went before him. He cannot believe it possible that the New Testament writers were honest men, trying to state things as near as they could to the truth. He forgets altogether that fact is often stranger than fiction—stranger even than the higher critic's very modest ideas of probability. Worst of all, he does not appear even to have heard of the works of Professor Ramsay; and until he has laid his account with these, a writer on the first Christian generation has really no claim to be heard.

Richard Mulcaster (1532-1611), who was headmaster first of the Merchant Taylors' School (where he had Edmund Spenser among his pupils), and later of St. Paul's School, published two educational works—in 1581 *The Positions*, and in 1582 *The First Part of the Elementarie*—which somehow or other have never come to their own. Unlike the other four great English writers on education—Ascham, Milton, Locke, Spencer—Mulcaster gained no fame in any other sphere of thought, and he lacked the gift of literary style. Yet of the five he is the only one who was not merely a thinker, but also a practical expert; and his writings, though uncouth in form, are so rich in that wisdom which only teaching itself and first-hand knowledge of its conditions can give, as to have a signal value for all time. Mulcaster writes like an ancient, yet in his outlook and counsels is most surprisingly modern.

Hence the present volume. We cannot help wishing at times as we read that we had before us the very words of the man himself; we miss the antique flavour, and so far also those little turns, or even faults, of expression, which, oftener than big things, take us into the secret places of a great mind. Yet, on the whole, we must admit that Mr. Oliphant was right. He might perhaps have given us a page or two of the original, just to let us see what it was like. But his motive was not literary but practical; and in turning Mulcaster into modern English, he has managed to preserve in a wonderful degree the vigour and piquancy of the original.

In writing an *apologia* for one whom others know little of, as in drawing up an advertisement, one is apt to slip into special pleading and exaggeration; and once or twice—as for instance in his attempt to show that Mulcaster was not vain of his English prose—Mr. Oliphant falls into the snare. But otherwise it may be safely said, that no one who reads the preceding pages will seriously dissent from his critical estimate (pp. 209-245). Richard Mulcaster stood in the forefront of his age. He protested against the use of Latin in favour of the vernacular. His appeal was not to authority but to reason. He cried out against the despotism of mere words: "We attribute too much to tongues, in paying more heed to them than we do to matter". He rose above the common estimate of Latin and Greek and bewailed "the loss of time over tongues, while you are pilgrims to learning". The end of education, he declared, was not the pursuit of knowledge for its own sake, but the unfolding of the whole nature—the guiding and stimulating of the child's natural activity; and so in elementary education, which was his chief interest, he includes not only the three R's, but drawing and music. He condemned private tutors and boarding-schools, and insisted that parents should co-operate with teachers instead of merely passing on to them the whole responsibility. Teachers, he said, should be more thought of, should be trained by the Universities, and ought to confer with one another about their work. Above all, he

was the first to affirm seriously that education was the birth-right of every child—girl as well as boy—born into the community. We are three centuries in front of Richard Mulcaster, yet in some things are still behind him.

Was there room for yet another text-book of logic? Before-hand we should scarcely have said there was; but after reading Dr. Mellone's volume, we have to admit that it seems to unite the virtues of its predecessors, and so to excel any single one of them. It is more profound than Minto; it is more interesting than Welton. It gives a full and accurate exposition of the traditional logic, the style being lucid and the examples plentiful; but, instead of leaving it, as it has too often been left, unattached, and, as it were, high and dry, puts it in vital touch on the one hand (*cf.* Minto) with the Aristotelian fountainhead, and on the other (*cf.* Welton) with modern philosophy. Indeed, what this text-book puts beyond doubt is that whoever presumes to write on logic ought first of all to be a philosopher. Dr. Mellone has already proved himself such in his *Studies in Philosophical Criticism and Construction*; and carries us over the slippery places in logic with consummate wisdom. Thoroughly sound, for instance, is his criticism of Hamilton on the quantification of the predicate, and of Mill on causation. He draws a most needful distinction between two meanings of the uniformity of Nature—(1) The uniformity of causation. (2) The maintenance of the present order of things in the universe—through neglect of which Mill and Jevons have gone astray. One quotation may be given: "Cause and effect are divided simply by a mathematical line—a line destitute of breadth—which is thrown by our thought across the current of events; on one side we have the cause, on the other the effect. There is no pause in reality; the whole process is continuous; the immediate cause comes into action only at the very moment when the effect begins to be produced. The point to be borne in mind is the continuity of cause and effect" (p. 257). It is however chiefly in the

small print and in the last chapter that we are taken into the deeps; the volume is what it professes to be—an elementary text-book.

Minto's little book on Logic is very pleasant to work with; but why should Dr. Mellone quote the same passage from it twice over—p. 113 and p. 337?

JOHN LENDRUM.

**Išo'dādh's Stellung in der Auslegungsgeschichte des
Alten Testamentes.**

*Von Lic. Dr. G. Diettrich. Giessen : V. Ricker'sche
Verlagsbuchhandlung, 1902. Price M.7.50.*

**Handkommentar zum A. T. herausgegeben von D. W.
Nowack.**

*Göttingen : Vandenhoeck und Ruprecht, 1902. Die Bücher
Samuelis von W. Nowack. Price M.5.80. Die Bücher
der Chronik von R. Kittel. Price M.4.*

**Kurzer Hand-Commentar zum A. T. herausgegeben von
D. Karl Marti.**

*Die Bücher Samuel erklärt von D. Karl Budde. Tübingen und
Leipzig : J. C. B. Mohr, 1902. Price M.7.*

DR. DIETRICH'S book is an excellent piece of work. Isho'dad (Jesudad) of Merv was Nestorian bishop of Hedatha on the Tigris, *circ.* A.D. 850. According to Abhdisho (Ebedjesu), Metropolitan of Nisibis, *circ.* A.D. 1290, the writer of the most important native catalogue of Nestorian literature, Isho'dad wrote commentaries on the New Testament and on the Old Testament books called Beth-mautēbhē, *i.e.*, on the historical books (Joshua—2 Kings) and the sapiential books (including Ben Sira and Wisdom). Dr. Diettrich's researches in the British Museum have however brought to light commentaries by the same author on the Pentateuch, the Prophets, and the Psalms, *i.e.*, on the whole (Nestorian) Old Testament. Of these Dr. Diettrich has published copious extracts accompanied by a German translation, embracing the comment on Hosea, Joel, Jonah, Zechariah ix.-xiv. and on certain selected Psalms. Notes are added pointing out coincidences between Theodore of Mopsuestia and Isho'dad, and between Isho'dad and Barhebraeus. No doubt Isho'dad

borrowed from Theodore, and Barhebraeus in his turn from Isho'dad. Other notes deal with textual variation and other matters.

Isho'dad is in his exegesis a follower of Theodore and of the Antiochene School; he frequently prefers the historical interpretation when other commentators interpret the text mystically. Thus he protests against applying Psalm xxii. as a whole to our Lord. "How," he asks, "do the contents suit Him *who did no iniquity, neither was sin found in His lips?* And if they say that our Lord beareth the *aspect* (Syriac form of *πρόσωπον*) of (human) nature in using these words (*I am a worm, etc.*), then, when he saith, *my fathers hoped in thee*, they must tell us who are the fathers of the (this) human nature." And again on verse 17, Isho'dad says, "The expression *They pierced My hands* does not mean that He was pierced by them, but it speaks (simply) of the severity of the sufferings, *i.e.*, it means that if they had overcome Him, they would have done this to Him". Similarly, in commenting on Zechariah xii. 10 the commentator does not accept any reference in the passage to our Lord. The mourning is either "for it," *i.e.*, the people's sin, or "for him," *i.e.*, Judas Maccabaeus whom the "Romans" (*sic*) pierced and slew in war.

Space forbids us to quote further from this interesting book. It must suffice to say that it is thoroughly well edited, and that Dr. Diettrich has earned the deep gratitude of all Syriac scholars and students of the history of interpretation for giving us so valuable and interesting a work.

Of the two commentaries on Samuel the titles of which are given above it is not necessary to speak at length. Both are by well-known scholars who have a well-deserved reputation in this country as well as in Germany. But there is not much that is new which can be said just now about the books of Samuel. "Driver" is not antiquated, and H. P. Smith supplies us with nearly all that need be known with regard to the new textual criticism. Still two full commentaries (340 pages and 250 pages respectively) by Drs.

Budde and Nowack must contain a great deal of valuable matter. Both scholars devote a good deal of space to a polemic against Dr. Löhr's conservative principles of textual criticism, but it cannot be said that their own principles yield satisfactory emendations of such passages as the Lament over Saul.

Dr. Kittel's *Chronicles* contains a concise but careful and useful commentary, in which all the newer literature of the subject is used. It is in many ways a model of what an annotated edition should be, for it suggests and leaves room for thought.

W. EMERY BARNES.

Aristotle's Psychology.

A Treatise on the Principle of Life ("De Anima" and "Parva Naturalia"), Translated with Introduction and Notes by W. A. Hammond, M.A., Ph.D., Assistant Professor, Cornell University. London: Swan Sonnenschein, 1902. 8vo, pp. xxiii. + 229. Price 5s. net.

THE interest of the above-named treatise and its translation arises from its being the first attempt on a scientific basis to erect a psychology, the science which exercised some of the profoundest thinkers of most of the ages which have intervened since; and which up to date contains many of the same ἀπορίαι encountered by Aristotle, as well as of divergent attempts to solve them.

Aristotle correlated ψυχὴ with ζωή, and regarded the latter as a function of the former, or mind as a manifestation of life. His inquiry into the soul's nature is founded on his favourite metaphysical basis of all investigation, that there is in all things a "matter" and a "form" (ὕλη and εἶδος), that by the union of these two definiteness is reached, and the οὐσία or essence is complete. By this union the "matter," before potential only, passes into actuality. And to this finished or completed state of what before existed potentially he gives the name of ἐντελέχεια (p. 43, note).

One would expect from this a statement giving the matter of ψυχή, then one giving its form, and then showing how, potential before, it becomes actual, and from its matter and its form, and from the union of both, deducing its energies. We find no such course pursued. The philosopher falls back upon σῶμα body, as that in reference to which the term οὐσία, "substance," is most familiarly employed (Book II., chap. i., pp. 412 a, 3), and proceeds to argue from the notion of "life" as a bodily function.

The earlier part of this chapter is one of great difficulty,

and whether the translator has seen into the difficulty involved in his original in an early line of it seems doubtful. The original purports to attempt to determine the nature of the soul (τί ἐστι ψυχὴ), and its most general definition (λόγον). Then follows, λέγομεν δὴ γένος ἓν τι τῶν ὄντων τὴν οὐσίαν, rendered, "One class of realities we call substance," and the immediate sequel proceeds to distinguish three uses of the term οὐσία; (1) the primary matter (ὑλη) of whatever exists, (2) its distinctive form (μορφήν καὶ εἶδος), and (3) the result of these two combined (τὸ ἐκ τούτων). That the translator gives a perfectly admissible sense of the Greek text, as it stands, is undeniable. The difficulty is, how to reconcile this with what is said of οὐσία in *Metaph.* vi., 1, 5, τὸ πρῶτως ὄν καὶ οὐ τί ὄν ἀλλ' ὄν ἀπλῶς, being in effect (1) only of the three above-distinguished uses of οὐσία. We must bear in mind also that οὐσία is the highest of the categories, the ultimate result to which abstraction can carry the mind. It does not seem possible that Aristotle could in the passage before us have meant to call this οὐσία "one class of realities". I propose to read μέρος for γένος (a corruption by no means unknown in our Greek MSS.), μέρος meaning a "part" in logical division. Then the distinction in the uses of οὐσία following is clear, for both (1) and (2) would constitute such logical parts.

Then Aristotle at once goes off as aforesaid (412 a, 3), "The notion of substance appears to be most generally employed in the sense of body and particularly of physical body," etc., and hence, after defining "life," arrives at his conclusion: "The soul . . . is the form (εἶδος) of a natural body endowed with the capacity of life;" or (as *ibid.*, 6) "is the first entelechy of a natural body endowed with the capacity of life. Such a body one would describe as *organic*." He probably here means "having organs suited to maintain life"; but he may also mean, "*being* an organ to the soul".¹ By "first entelechy" simplest actuality, *i.e.*, as distinct from the mere

¹ Cf. *Eth. Nicom.* viii., 10, 6, where the soul is to the body as the lord to the slave, or the musician to his instrument; and again *de Anim.*, II., iv., 415 b, 7, "The soul uses all natural bodies as its instruments".

"capacity" (*δύναμις*) following, is probably intended. He regards the whole as antecedent to and necessitating the parts, and the end as involving the means. Thus the soul is the principle of life and much more, *viz.*, the complete realisation or "entelechy" as above, and "the primary source of local movement," as well as of the internal movement of growth and decay; for both of these imply nutrition, and this involves a soul (Bk. II., chap. iv., p. 59). Thus the Aristotelian psychology is ultimately a branch of physiology. The sentence just before that of the "entelechy" (above cited) contains the phrase *ἐπὶ τοῦ αὐτοῦ* rendered "in a given case". This would seem as though the translator preferred to read *ἐπὶ του* (= *τινος*) *αὐτοῦ*. The *τοῦ* is probably, however, correct, and the meaning "in the same subject".

After several chapters devoted to the senses, sense-perception and imagination, the dominant characteristic in the discussion which follows (Bk. III., chap. iv.) is the distinction of the function of reason in reference to other faculties, as being (1) creative, and (2) passive; and here by the way should be noticed in a quotation from our metaphysical countryman, Scotus, given in note 3 on page lxxxiv. of the Introduction, a bad misprint of "possibilis" for "passibilis," this latter being = (2) above. Of the former (1) the following account is well summarised, *ib.*, p. lxxxv.: "It is unmixed, transcendent, passionless, of divine nature, it suffers no change, is not born, it has no bodily organ, enters the body from without, and is immortal". Its relation with the body is thus rather precarious and mediate. Its function is to fecundate the sense-perceptions, which are passive until its action upon them takes place; but these perceptions depend ultimately upon the bodily organs, and are therefore the medium of connexion between that transcendent creative reason and the body. In the first two lines of page 113 (429 a, 3) we read, "It is the nature of thought to preclude and restrain the element that is foreign and adjacently seen". The Greek here is *παρεμφαινόμενον γὰρ κωλύει τὸ ἀλλότριον καὶ ἀντιφράττει*. The translator refers the first word to the object, *τὸ ἀλλότριον*—a grammatically accurate construction, no doubt, but probably not exhibiting Aristotle's meaning here. Although the last-

named subject is νοῦς, and the participle if referred to it should be masculine, yet it is probable that τὸ νοεῖν, which occurs two sentences back, was in the philosopher's mind when he wrote, and that by a construction πρὸς σύνεσιν the effect is as if he had written παρεμφαινόμενος. The word then illustrates that "precarious and mediate relation" of νοῦς above referred to. "By obtruding its presence there νοῦς excludes the element alien to itself and bars its access," would then be the rendering—the "alien element" being whatever is related to matter; since νοῦς has to do with pure form and is itself ἀμυγής, "undiluted (with matter)". This at once brings out the force of γὰρ (following παρεκφ.), which the translation misses, as explaining why νοῦς must be ἀμυγής; and accounts for the participle's emphatic position at the head of its clause, as referring to the virtual subject, νοῦς.

An almost hopeless *crux* to a translator is the use of (429 b, 9) τὸ σιμόν, rendered literally, yet with an unhappy touch of the grotesque, "a snub-nose". This arises from its affinity with σάρξ, "flesh," in the same sentence. It is contrasted with τὸ εὐθὺς, "the straight line," in the sentence next but one; which shows that what is meant is a "line curving upwards"—one might say "the line *retroussée*," therefore, in default of a similar English equivoque, in both places.

In Book II., i. (412 a, 8), "We have now given a general definition of the soul. We have defined it as an entity (οὐσία) which realises an idea," this last phrase renders ἡ κατὰ τὸν λόγον. But something less recondite, say, "as defined above," seems rather to be what is meant; the reference being to the "entelechy" passage already quoted. In Book II., chap. iv. (416 a, 13), we read, "In all bodies developed in nature there is a limit and significance to size and growth". Here "significance" represents λόγος. Should it not rather be "a proportion"—a sense which λόγος often bears? A limit to size and a proportion to growth, is clear. What is meant by "significance" to either, and that in "a body," is far from clear.

Aristotle's discussion of memory and recollection wanders off into a maze of which it is perhaps impossible to seize and retain the clue. Dr. Hammond has done the best, or as

good as any, that could be done for it ; but bewilderment rather than lucidity is still the dominant note, and it remains questionable whether any one has, in some passages, grasped the meaning since they were first written. As regards vision, it is remarkable that Aristotle limits its objective field to colour only, leaving shape, form, or contour wholly blank.

The few passages on which a difference of opinion is above expressed hardly form any perceptible deduction from the conscientious excellence of the general workmanship. The Introduction is an expert's chart of Aristotelian psychology, with many side-glances up the avenues which ramify into his general scheme of philosophy. It leans largely on Zeller, but possesses an independent standpoint.

To take nature, including man, as his basis and examine with all the precision then attainable all natural phenomena which bore upon his subject, was Aristotle's method ; and yet we see the whole *examen* subjected to the profound ontological laws derived from metaphysical study, and fitted as it were into their frame-work. Instruments of research, now at the disposal of every toying *savant*, were not his to wield ; and the rigorous inquiry of which he was a votary was esopped after a few steps taken. For lack of this apparatus many of these old-world discussions are now mere skiomachy. The shadows of crude old theories advanced by Empedocles, Xenocrates, Democritus, Anaxagoras or Plato, in the early dawn of speculation, such as the monad, the self-moving number, the soul's atomic constitution, its harmony of contraries, the empsychosis of the four elements,—all these are met by objections no less shadowy, until page after page fades off into the limbo of the unmeaning, full of profound intellectual effort, but "signifying nothing".

One might, however, trace the germs of many of the subjects discussed and experimented upon by Francis Bacon to an early form in the Aristotelian chapters on sense-perception, or to the seed-plot of the *Parva Naturalia* ; which if Macaulay had known or heeded, many sonorous paragraphs in his famous essay on the Baconian philosophy would not have been written.

HENRY HAYMAN.

Sacred Sites of the Gospels. With Illustrations, Maps and Plans.
By W. SANDAY, D.D., LL.D., Litt.D., Lady Margaret
Professor of Divinity and Canon of Christ Church,
Oxford, Honorary Fellow of Exeter College. With
the assistance of Paul Waterhouse, M.A., F.R.I.B.A.
Oxford: Clarendon Press, 1903. 8vo, pp. xii. + 126.
Price 13s. 6d. net.

This is a book of much interest, delightful to read and richly illustrated. It has arisen out of a course of lectures delivered by Dr. Sanday after his return from a short visit to the Holy Land. It deals with certain geographical and topographical questions which all writers on the life of our Lord have to consider, and on which Dr. Sanday felt he could write more fully in a separate publication than in the Life of Christ which he has in hand. It has the great advantage not only of lightening the projected Life to some extent of details, but also of giving us to understand the first vivid impressions produced upon the author's mind with respect to the Holy Land generally. It is valuable, too, for the opinions which his journey led him to form on some disputed matters of sites. It is written in an easy style, which takes the reader very much into the writer's confidence, and it need scarcely be added that it is written also with that careful balance of judgment and that generous estimate of others, whether in agreement or in disagreement with him, for which Dr. Sanday is so honourably known.

The opening chapter deals with the "External Aspect of Palestine in the Time of Christ". Here Dr. Sanday reminds us of the limitations with which the idea embodied in the phrase "the unchanging East" has to be taken when it is applied to Palestine, and of "the succession of more or less alien elements" that intruded into the country. Not to speak of more modern elements, Jewish, Roman Catholic,

Russian, British, American, etc., which have to be taken into account, he points out to how great an extent the stamp of the Roman, the Byzantine, the Saracen, the Crusader, the Turk was left upon the land, and how necessary it is therefore, if we are to form any just conception of the Palestine of our Lord's time, to subtract the Saracenic element, and the changes due to the Crusaders, and on the other hand to think ourselves back more thoroughly both into what the Græco-Roman civilisation was, and what the Jew himself was in those days both in numbers and in character. This is all well worth saying and it is well put.

It is interesting to notice the conclusions to which a scholar so cautious and an observer so careful has been led with regard to certain disputed sites, both within Jerusalem and without it. With respect to the former, Dr. Sanday's judgment is, on the whole, in favour of the traditional sites of Golgotha and the Holy Sepulchre, and more decidedly in favour of the traditional site of the "upper room". The statement on this last is of special interest. The case of Bethesda is admitted to be still far from settled. With regard to sites outside Jerusalem, Dr. Sanday has a good deal to say of various places, especially Bethsaida, Gerasa, Emmaus and Capernaum. As to the first of these places Dr. Sanday inclines to go with those who do not consider it necessary to assume the existence of two towns of the name of Bethsaida, and is prepared to "think that the inference rests on a stricter interpretation of Mark vi. 45 than the words will warrant". All the solution, however, that he ventures to suggest for the difficulty is, that there may have been "an old part and a new part of Bethsaida Julias, and that the references in the Gospels are rather to the old than to the new, as our Lord rarely entered these fashionable Greek cities". As to the Gerasa of the Gospels Dr. Sanday justly points out the weakness of Dr. Guthe and Dr. Furrer in their treatment of the various readings, and gives a good summary of the evidence, both textual and topographical, in support of Dr. Thomson's identification of Gerasa with the ruins of *Khera* or *Kersa*. As to the

question why the Decapolitan city Gerasa is now represented by *Jerash*, while Gerasa or Gergesa on the Sea of Galilee is represented by *Kersa* or *Khersa*, the reply suggested by Dr. Sanday is that "whereas Gerasa of Decapolis was a city of Greek foundation, so that the Greek name would be primary and directly represented by *Jerash*, *Kersa* or *Kursi* may stand for a more ancient name of which Gerasa or Gergesa are attempted Greek equivalents". He is also disposed to accept Caspari's identification of Emmaus with the village of Kalôniyeh on the road from Jerusalem to Jaffa as the most probable proposal, although the difficulty created by Luke's statement of the distance remains unexplained except on the supposition that the evangelist was not strictly accurate. There is, however, no better example of Dr. Sanday's method than his discussion of the site of Capernaum and his careful estimate of the case between *Khan Minyeh* and *Tell Hum*. Nothing could be fairer, and it is important to see that on the whole he regards those in the right who have in recent years gone back to the view that the former is the ancient Capernaum. The question, of course, then faces us as to what *Tell Hum* can be. Dr. Sanday thinks there may be something in Father Biever's suggestion to Professor von Soden, that the ruins at *Tell Hum* may mark a "Jewish branch settlement from Tiberias founded after the time of our Lord and associated with the Rabbi Tanhum".

A Literary History of Scotland. By J. H. MILLAR, B.A., LL.B., Balliol College, Oxford, Lecturer in International Private Law in the University of Edinburgh. London: Fisher Unwin, 1903. 8vo, pp. xv. + 703. Price 16s.

A history of Scottish literature has been a great want, and the Scottish people will be grateful to Mr. Fisher Unwin for undertaking to supply the long-felt need. The gratitude would have been all the greater had the work been better done. The book now before us, though it will

be of use in many ways, falls far short of what we ought to have, and far short of what it might have been had the author been less anxious to be clever. It does a good deal for the present need, and should prepare the way for something more satisfactory. It has much that is interesting to tell. It gives us a fair chronicle of events. It brings together a large mass of information. It gives a survey that is of some value of the course which the literary spirit has taken in Scotland. It furnishes analyses of a considerable number of the more important writings which many will be glad to have, and it pronounces critical judgments not a few which, while they never penetrate very deep, will be generally accepted. But it has some very serious faults, which take much from its value. For one thing it is vitiated by the ambition to say smart things, biting things, things that are calculated to startle or to irritate. Mr. Millar would have done better if he had been less anxious to be an imitator of the slashing style of criticism, and more content to write modestly. He has much to say in praise of the *Scots Observer* (afterwards the *National Observer*) and its methods. The rough-and-ready style of that short-lived oracle, its merry, reckless iconoclasm, its delight in overturning reputations, in sneering at what was dear to multitudes of Scots, in making game of eminent or popular names—all this appears to be the kind of thing that Mr. Millar would like to get at if he had the gift. And no doubt that is all very entertaining to a certain class for the time being. But it does not leave much solid result behind. We have far too much of this smart and snappish style and these jaunty ways of criticism in the second half of the volume, and more especially in the pages given to the Victorian era. And it carries with it a certain free-and-easy, not to say slangy manner of writing which jars on one in that part of the book. Mr. Millar seems to think it adds effectiveness to his detracting criticisms, and above all to his flouts, if he can throw in such words as "wobbling," "faking," "cocksureness," and the like.

The book also fails in its sense of the proportions of things

and in the many irrelevancies in which it indulges. It expends some eleven pages on a disquisition upon the problem of ballad literature, discussing at undue length Professor Gammere's theory of the "communal" theory of the ballad—all interesting enough in its way but not belonging peculiarly to Scottish literature and scarcely entitled to have so large a place in a history which dismisses many names in Scottish letters in a few sentences. Some writers again get far too much space in comparison with others. John Gibson Lockhart, *e.g.*, in addition to all that is said of him in the story of Sir Walter Scott's life, gets no less than fifteen pages to himself, and William Edmonstoune Aytoun gets ten, while a half or a third of that space is deemed sufficient for John Barbour, George Macdonald, and a good many more. And as to irrelevancies, they abound, and the most of them, we regret to say, are prompted by prejudice. Mr. Millar cannot write of Samuel Rutherford without dragging in a sneer at "the pious Dr. Love" and another at the distinguished missionary Dr. Alexander Duff. He cannot give a page or two to the great stonemason, Hugh Miller, without having a fling at Lord Panmure as "a very Prince of Israel, though . . . rarely suspected of being a precisian in private life". He cannot refer to Edward Irving (whose case he does not in the least understand) without taking the opportunity of describing him as "another 'scalp' secured by the Evangelicals". But wherever he has to come in contact with the Scottish Reformers, the Covenanters or the Evangelicals, he loses himself completely, and simply slips into Billingsgate. There are a few exceptions, as in the case of John Knox's *History of the Reformation* and Chalmers's character and eloquence; but even these are few and grudging. Of Erskine of Dun, for example, the most that he has got to say is that the only sign that he knows of that illumination with which Knox credited him is that "in his youth he killed a priest". His judgment of George Buchanan is that in the case of his royal pupil he "succeeded in turning out a youth only less inhuman, arrogant and pedantic than himself". Samuel Rutherford is a purveyor of "luscious and heady liquor"—

a writer from whose *Letters* it would be "difficult to extract a passage of any length" . . . which was not "disfigured by something ludicrous or vulgar even to the point of gross irreverence". When he has occasion to speak of Scott's *Old Mortality* he refers us to "the recorded utterances of savoury Mr. Alexander Peden or any other precious saint of the Covenant". He acknowledges that Hugh Miller is noteworthy as a writer of "remarkably good English". But otherwise he looks down upon him from his own lofty superiority "as a sufficiently ridiculous personage"—a man who "can affect lowliness of mind for rhetorical purposes. But the pride of respectability is omnipresent in his writings and his spiritual arrogance is unbounded." This of the Cromarty mason of whom Scotsmen of all parties do well to be proud! But in point of fact as regards not a few of the men, especially those of recent times, of whom Mr. Millar so jauntily disposes, we fear the only conclusion one can come to is that he knows little or nothing either of their writings or themselves. In some cases his account of them is little less than scandalous. Take the case, for example, of the late Professor A. B. Bruce, a man far better known on both sides of the Atlantic than Mr. Millar seems to understand. After a sneering reference to the patois of the Neo-Hegelians, which he says has been appropriated by a "school of writers, chiefly belonging to the Free Church, who combine a maximum of unction with a minimum of what, in the age of Chalmers and Candlish, would have been accounted essential belief," he gives a few lines to Dr. Bruce. He characterises him as "the most sceptical of the band," describes his teaching as "not readily distinguishable from Socinianism," and says of his "scheme of Christianity" that in it "the Incarnation (as traditionally understood), the Resurrection and the Ascension appear to have little or no place". Mr. Millar seems to have formed his idea of Dr. Bruce from some newspaper cuttings or from a glance into an article in the *Encyclopædia Biblica*. It is impossible to suppose that he could have written in the above fashion had he put himself to the trouble of looking into Dr. Bruce's *Training of the*

Twelve, his *Cunningham Lectures*, his *Apologetics*, or others of his best-known books.

In his Preface Mr. Millar expresses the hope "that no constitutional prejudice or bias has led him to the unconscious and unintentional misrepresentation of the views of men with whose temperament and habits of thought he may chance to find himself in imperfect sympathy". This hope, we regret to say, is very imperfectly fulfilled. Mr. Millar's prejudices are strong; he has little of the capacity of entering into the mind of those with whom he is not in sympathy. His praise is scant and his appreciation grudging. This unlovely note takes much from the value of the book. But its capital fault is its lack of anything like the literary insight which makes the estimates formed by men like George Brimley, Mr. Hutton, Canon Ainger, Mr. Myers, Professor Masson or Professor Raleigh, to name but a few, so enlightening. The gift of illumination has not been bestowed on Mr. Millar. In few cases does anything he says help us to a better appreciation of the literary genius of those whom he criticises. He is best when he has to deal with writers separated by centuries from his own time. Most of those of his own day, or of comparatively recent times, are very inadequately understood by him and fare badly at his hands. His judgments are often as superficial as they are unjust, and he has the unhappy tendency to take back with the left hand what he has given with the right.

Of the men of his own time there are some, it is true, of whom he can speak generously and appreciatively—Professor Masson, Dr. Walter Smith and Dr. George Macdonald (with considerable abatements) among others. But he is severe on the Scotch School which has enjoyed so great popularity for a time. He has a high opinion on the whole of Robert Louis Stevenson, and justly sets him far above all his contemporaries and juniors. But he is a sharp critic of Barrie, whom he places next to Stevenson. He accuses him of "playing to the galleries," and describes his *Margaret Ogilvy* as an exercise compared with which the "labours of the resurrectionist are praiseworthy". He charges Crockett with "the crudeness

of his writing," the "perpetual substitution of gross and meaningless buffoonery for humour," and the "presence of a rich vein of essential coarseness". *The Lilac Sunbonnet* he describes as "a perfect triumph of succulent vulgarity". Nor does Ian Maclaren fare better. *Vulgarity* is also the essential note of his works—a vulgarity "less robust and blatant than that of Mr. Crockett's; but it is none the less offensive that it is more subtle and insidious". His verdict is that "in Mr. Crockett we have the boisterous horseplay of the bothie; in Mr. Maclaren we have the slobbering sentiment of the Sabbath School with a dash of 'gentility'".

We have most satisfaction in the earlier portions of Mr. Millar's history. He gives good accounts, *e.g.*, of William Dunbar, Gavin Douglas, Sir David Lindsay, Robert Lindsay of Pitscottie, the Wedderburns, the Forbeses and others. In the later period he does most justice to Burns and Scott. He can be enthusiastic over both, more particularly over the former. He has some good and helpful, though not very novel, criticisms of the latter. Of men like Christopher North and James Hogg he also writes well.

A Manual of Theology. By THOMAS B. STRONG, D.D., Dean of Christ Church, Oxford. Second Edition, revised and enlarged. London: Adam & Charles Black, 1903. 8vo, pp. viii. + 419. Price 7s. 6d. net.

Dr. Strong's book has found many readers, especially in his own Church. It has unmistakable merits which well entitle it to the distinction of a second edition. It presents a scheme of theology which is far indeed from complete, but which puts the Incarnation in the foreground and sets the main Christian doctrines in the light of that event. In this broad and general sense it gives a Christo-centric Theology, though that is not worked out with the completeness or the systematic order found in the great German books which follow that principle of unification.

It starts with a discussion of the Method of Theology, the distinction between Natural Theology and Christian

Theology, and the difficulties of theology in its relations to scientific thought. Then it deals, very much in the usual way, with the *metaphysical* and the *moral* interests in religion, stating and examining the various proofs for the existence and the character of God. In the third chapter it reaches its main theme—the Incarnation—noticing how Christ is presented in the Gospels as human, and yet more than human; how this view of His Person rests upon His miracles, His teaching, His actual claims, and on testimony. This is followed by an interesting discussion of the question whether such a thing as the Incarnation is possible in fact, in which it is shown that, while materialism excludes the affirmative answer, it does not exclude the conception of Nature as a moral order, and that the Incarnation, therefore, may be regarded as the consummation of the natural order. The Catholic interpretation of the Incarnation is next expounded, the great Christological heresies being briefly but acutely investigated, and the importance of *Personality* being very forcibly put. The statement of the Trinitarian conception of God is another very good section of the book, especially the statement of the philosophical bearing of that conception and the way in which it alone satisfies the idea of God as moral and personal. The next two chapters are given to Creation, the Fall, and the Atonement. With regard to the Death of Christ, Dr. Strong holds it to be an atoning Sacrifice in the sense that it “removed the positive barriers which sin had erected between man and God,” while it was also the “crowning act of a life of obedience and fellowship with God, in the power of which we must act”. The closing chapter deals with the Church and the Sacraments. These Dr. Strong interprets in the Anglican way as an “extension of the Incarnation”. There are some things open to criticism in this part of the book, and the great questions of eschatology are very meagrely handled. The most important indeed are little more than touched. This is a serious want. But the book is a vigorous and independent exhibition of a large part of the great compass of Christian doctrine, and its tone and spirit are admirable throughout.

Are the Critics Right? Historical and Critical Considerations against the Graf-Wellhausen Hypothesis. By WILHELM MÖLLER, with an Introduction by Professor C. VON ORELLI, D.D. Translated from the German by C. H. IRWIN, M.A. London: The Religious Tract Society, 1903. Cr. 8vo, pp. xxii. + 220. Price 2s. 6d.

Möller's book has been already translated into Danish and Norwegian. It now appears in English, and the rendering is satisfactorily done. The book, too, is quite worthy of the honour of a translation. It is a well-argued and temperate statement of the case against the critical construction of the Pentateuch, and it has the special interest of being the work of a convert from the Wellhausen School. It does not pretend to anything like completeness, but limits itself to certain outstanding features of the modern hypothesis, and it follows the historical and critical methods. It recognises fully the peculiar attraction of the Graf-Wellhausen theory, consisting "first in the apparent agreement between law and history, and then in the apparently smooth development of the various collections of laws". But it raises a good many questions, especially with regard to the late dating of Deuteronomy and the Priestly Code. It makes some good points (which, however, are by no means overlooked by all the critics), *e.g.*, "the untenableness of the view that because a law was unknown at a particular time therefore it did not exist; the tendency of certain arguments to prove too much, as in the case of some adduced in support of the posterity of the Priestly Code to Ezekiel; the assumption that the neglect or contravention of certain enactments means that they did not exist, etc. On such subjects as the relations of the Prophets and the vision of Ezekiel to the Priestly Code, the difficulty of explaining some particular enactments of the Priestly Code (*e.g.*, the divergences in form and in decoration in the case of Temple and Tabernacle, the prescriptions regarding transportation in Numb. iv., etc.) on the theory in question, etc., the book says something that deserves notice. And on the whole it is a

reasonable plea for hearing again what is to be said on the other side. But it abandons the pathway of moderation when at the close it commits itself to the absolute statement that the conclusions of criticism make the idea of a revelation impossible. Herr Möller should not forget how it used to be argued that if the theory of evolution were adopted belief in Creation would be impossible.

Critical Questions. Being a Course of Sermons delivered in St. Mark's Church, Marylebone Road. With a Preface by Rev. JAMES ADDERLEY. London : S. C. Brown, Langham & Company, Ltd., 1903. Cr. 8vo, pp. xii. + 204. Price 5s.

These discourses are eminently well worth publication in book form. They are fitted to do an opportune service. The lecturers, Drs. A. F. Kirkpatrick, H. B. Swete, R. J. Knowling, A. Robertson, W. Sanday, A. C. Headlam, are men with claims to be heard, and they do excellent work here. Their discourses are careful and weighty statements on subjects which are exercising many minds with peculiar force and urgency at present. The Old Testament, the trustworthiness of the gospel narrative, the authority and authorship of Acts, the Resurrection of our Lord, the Virgin-Birth, the witness of St. Paul—these are all themes of the highest importance, and of special interest at present, and they will be found handled here with candour, ability and all due regard to readers who desire to understand, but have not the equipment of professional scholarship. Dr. Swete states very well how much would still remain even if we were driven from our first line of defence by having to give up the full trustworthiness of the gospel records; but he shows also very clearly how trustworthy they are in the picture they give of their central Figure, and in the circumstances of their narrative, and how far this serves as a test of their credibility in other matters, such as their miraculous events. Dr. Knowling draws with a practised hand the outlines of the mass of evidence which speaks to the claims

of the Book of Acts on our acceptance. Dr. Robertson gives an admirable statement of the evidence on which our belief on Christ's Resurrection rests, and Dr. Sanday's presentation of the historical side of the question of the Virgin-Birth and its theological significance will bring help to many at present.

The Biblical History of the Hebrews. By F. J. FOAKES-JACKSON, B.D., Fellow of Jesus College, Cambridge, and Hon. Canon of Peterborough. Cambridge: W. Heffer & Sons; London: Edward Arnold, 1903. Cr. 8vo, pp. xxx. + 414. Price 6s.

To the various Old Testament histories which have been recently published Mr. Foakes-Jackson adds another which will have its own place. It is intended in the first instance for theological students, and it is well suited to the requirements of such. But it will also be appreciated by a wider audience. It aims at telling the story of the Hebrew nation in such a way as to "bring into relief the progressive character of God's revelation to His chosen people," and to show how "the interest of Israel's history grows with our increasing knowledge as the end of the Old Dispensation is approached". It maintains a sober and judicious attitude towards the questions of criticism, and it is written in a suitable style, discussing in the Introduction the necessity for a new presentation of Hebrew history, and giving a concise *résumé* of the principles and main results of Modern Criticism as applied to the Hebrew writings. It deals in a series of chapters of moderate length with the great outlines of the history from the oldest Hebrew traditions to the conquest of the Holy Land and the successive reigns on to the re-settlement in Judæa after the captivity. Special difficulties are handled in a series of appendices, and there is a considerable body of very useful notes. The book gives on the whole a very good sketch of the great events, and it will be of much service to those for whom it has been specially prepared. It is the result of much careful consultation of acknowledged authorities, both native and foreign.

Kurzes Bibelwörterbuch. Herausgegeben von Dr. H. GUTHE, Professor in Leipzig. Tübingen und Leipzig: J. C. B. Mohr; London: Williams & Norgate, 1903. 8vo, pp. xxviii. + 768. Price 10s. 6d. net.

In the preparation of this Bible dictionary Professor Guthe has had the help of Professors Beer and H. J. Holtzmann, of Strassburg, Professor E. Kautzsch, of Halle, Professor C. Siegfried, of Jena, Professor Wiedemann, of Bonn, Professor Zimmern, of Leipzig, and the late Professor Socin, also of Leipzig. These names are a guarantee of good work, and the general idea of the book has been very successfully carried out. The capital requirement of *brevity* has been carefully studied throughout. The articles, even the largest of them, are admirably concise and pointed. Everything superfluous has been rigorously kept out, but a vast mass of information is given. The dictionary gives just what the vast majority of readers wish to get, and to get by rapid consultation. Questions of Biblical theology were not contemplated as coming within the scope of the undertaking, but a few terms of that kind, such as *Gott, Herr, Engel, Satan, Hölle, Paradies, Opfer*, are retained. The book is easy to handle; it is well printed and it has a considerable plenishing of maps and illustrations. It is meant for the use of German readers, and it is natural that most of the authorities referred to in the text of the various articles should be German. But there is a greater neglect of literature that is not native than should be. The work would have been all the better of a more frequent recognition of the scholarship of England and other non-German countries.

S. D. F. SALMOND.

Notices.

THE most interesting paper, and it is one of real interest and value, in the *Bibliotheca Sacra* for July is Professor D. S. Schaff's on "The Treatment of the Jews in the Middle Ages". The opening paper on *Theodicy* by Professor Jacob Cooper is also one well worth reading. It discusses once more the question whether the existence of evil can be reconciled with a Perfect Creator and Governor of the Universe. There are also papers on the teaching of religion by Dr. A. A. Berle, the "Primacy of the Person in Education," by Dr. H. M. Cheever, etc., and two good Notes on the Lansing Skeleton, and the revision of Geological Time.

In the current issue of *Mind*, Dr. W. Macdougall continues his discussion of the "Physiological Factors of the Attention-Process"; Professor J. H. Muirhead has an interesting paper on the "Problem of Conduct"; and among other able contributions we may mention Bernard Bosanquet's second paper on "Hedonism among Idealists," and the very elaborate discussion of the "Order of the Hegelian Categories in the Hegelian Argument," by M. W. Calkins, closing with the statement that "the idealistic critic may re-shape, but he never may reject Hegel's proof that ultimate reality is an Absolute Self".

The July number of the *International Journal of Ethics* opens with two seasonable papers on Emerson, one by John Dewey on "The Philosopher of Democracy," and another by W. M. Salter on Emerson's "Views of Society and Reform". Professor Sorley, of Cambridge, writes on "Betting and Gambling". He speaks of the Wager of Life, the Wager of Strife, and the Wager of Play. On the ethical aspect of the last, which covers *betting* or *gambling* in the commonest sense of the terms, he points out that it cannot be understood but by considering the effects on *character* and *society*,

and he deals briefly but ably with the invasion of regular business made by betting and the "fundamentally immoral" attitude of one who in aiming at his own success is "always aiming at his companion's failure". In a short paper on "The Ethics of St. Paul," the Rev. R. Bren notes five points in which he thinks the Apostle approaches modern ways of thinking. There are other valuable papers, *e.g.*, by F. R. Schiller, of Oxford, on "The Ethical Basis of Metaphysics"; G. H. Howison, of the University of California, on "Personal Idealism and its Ethical Bearings"; Frederick Hammond, of San Francisco, on "The Search for Unity of Belief".

In the fourth issue of the *Revue de Théologie et des Questions religieuses* for the year Professor H. Bois, of Montauban, concludes his valuable series of papers on the religious and moral sentiments; there are also other good papers by M. Petavel-Olliff on "The Logic of Expiation and M. Auguste Sabatier's Point of View"; Dr. E. Ménégoz on "The Eschatology of Jesus," etc.

In the July-August issue of the *Methodist Review*, Dr. C. M. Coburn writes with good sense on "The Bible Story of the Fall". Dr. John Hampstone, of Brooklyn, contributes a good paper on "The Christ of St. Mark's Gospel". There are also other papers, *e.g.*, two on Wesley, which are worth reading.

The third issue of *The Princeton Theological Review* opens with an appreciative paper by Professor Alex. T. Ormond of the late Dr. James McCosh, President of Princeton University, and one who did much both for philosophy and for education. Prof. W. M. McPheeters writes on "The Question of the Authorship of the Books of Scripture; a Criticism of Current Views," from the conservative standpoint, examining especially the positions adopted by Dr. Payne Smith, the Rev. J. J. Lias, Professor Kirkpatrick, and Dr. C. A. Briggs, and concluding that none of these writers considers the important question of *authorship* on its own merits. Then follow good papers of a different kind on "Missionary Policy in the Levant," by Dr. James F. Riggs,

and "Evolution and Theology To-day," by Dr. W. Hallock Johnson. The latter is a long and searching discussion, the issue of which is that "the outcome of forty years of scientific investigation and apologetic discussion is . . . the growing conviction both among scientists and theologians, that evolution as a scientific theory and theology have very little to do with each other, and that evolution neither increases materially the theologian's difficulties, nor helps him to solve them". Professor Zenos, McCormick Seminary, Chicago, writes on "Revelation or Discovery," stating the difference between these two standpoints as relating to the Bible. Professor G. G. Cameron contributes a careful paper on "The Laws Peculiar to Deuteronomy," reviewing these laws and examining their relation to the historical situation in Jerusalem during the last quarter of the seventh century B.C. The conclusion reached is that the laws neither bear the distinct reference to the circumstances of the time, nor show the reformatory character which we should expect, if Deuteronomy was prepared as the programme of the reforming party in the days of Josiah. In a short paper bearing the title of "Sanctifying the Pelagians," Professor B. B. Warfield in incisive terms exposes the extraordinary nature of much that has been recently written on Pelagius and Pelagians by writers like Dr. S. D. McConnell, Dr. Hodgkin, and more particularly examines the account of Julian of Eclanum by Petrus de Natalibus. He sets the texts of Gennadius and Peter side by side, and shows how a principle of alteration has been at work which seems to have been that of striking out of Gennadius all reference to Julian's implication in heresy, Augustine being to Peter the heresiarch and Julian the saint.

To the July number of the *Journal of Theological Studies* Professor Sanday contributes a very appreciative sketch of his friend—a man greatly valued and affectionately honoured by all who knew him—the late Professor Robert Campbell Moberly. The tribute to Dr. Moberly's character and capacity is all that those who had most regard for him could desire. The review of his writings is brief, but it

states concisely and carefully the work done by Dr. Moberly, along with Bishop Gore and others of the same school, in exhibiting the central significance of the Incarnation, in opposition to all forms of individualism, and in dealing with the questions belonging to the meeting-point between philosophy and theology. Dr. Sanday's estimate of Dr. Moberly's "Atonement and Personality" is very high. He looks upon it as "nothing less than a system . . . a reasoned view, in which part hangs together with part, of the whole Being and Nature of God," and claims for it a position like that given to Ritschl's *Rechtfertigung und Versöhnung*. Notwithstanding its frequent obscurities the book is undoubtedly one that makes its mark. Dr. Sanday's judgment of it will seem to most readers to be pitched too high. But it comes well from one who through long and intimate acquaintance with him has a claim to see further into Dr. Moberly's mind and to understand his thoughts better probably than any other. Professor A. A. Bevan has an acute, critical discussion of the prophecy of the King of Tyre in Ezekiel xxviii. 1-19. He looks at Proksch's recent treatise, and points out that even if the theory advocated there, *viz.*, that the descriptions in Ezekiel and Genesis are both "reflexes of some ancient myth which was, presumably the common property of the Israelites and the neighbouring peoples," the real question, *viz.*, why the King of Tyre in particular is compared to a demigod expelled from Paradise, is left unanswered. He thinks we have reason to believe that the sanctuary at Jerusalem was a Tyrian importation; that the story of the Garden of Eden came from the same quarter, as an interpretation of the symbolic figures adorning the sanctuary; and that, if the Solomonian Temple was held to be a representation of the Garden of Eden, the Tyrian Temple, its prototype, would also be thus regarded. In this, Professor Bevan thinks, we have the central idea of Ezekiel's dirge over the Tyrian King, and the explanation of a number of details otherwise unintelligible. Mr. A. Souter writes well on "Palæography and its Issues," his paper being an inaugural lecture delivered in the University of Aberdeen. The Rev. K. Lake

continues his very interesting account of the "Greek Monasteries in South Italy," and the Rev. R. Holmes writes briefly on "The Purpose of the Transfiguration," criticising Dr. H. A. A. Kennedy's paper on the same subject, and holding that at least one of the objects of that great event was to "teach the disciples both the reality and the true nature of the blessings they were to enter into through the power of the Lord". Among the smaller Notes and Studies there are several that deserve attention, *e.g.*, Mr. Blakiston's on "The Lucan Account of the Institution of the Lord's Supper"; Mr. Burkitt's on "Codex Claromontanus (*h*)"; Mr. Bishop's on the "Early Texts of the Roman Canon," etc.

The August number of *East and West* is full of interesting matter. It opens with a paper by M. Gayet on "Egyptian Hellenism and the Excavations at Antinoë," which is followed by the second of Mr. G. Adams's "Musings on Indian Matters," the special subject being the "Village Commune and the Law". Among other excellent and instructive papers we notice one by Mr. Hemendra Prasad Ghose on "Conceptions of Beauty, Greek and Indian," and one by President C. Cuthbert Hall on "Some Personal Ideals of American University Life". Dr. Hall's Article consists of a lecture which he delivered under the auspices of the Literary Club, Mandura. He speaks in appreciative terms of the working of the University system in India and then sets before his Indian hearers certain outstanding characteristics of the American system, namely, the absence from the American social order of hereditary class or caste privileges, the idealisation of woman, and the sense of individuality. On each of these he has much to say that must have been of great interest to an audience in Mandura—more particularly, perhaps, his statement of the simplicity of the structure of American society as compared with the complexity of the social order which has characterised India from immemorial times.

The *Homiletic Review* for July appears in a somewhat new form, with a larger page and a new cover. It opens with

two papers on the "Modern Critical View of the Book of Daniel," by Professor C. M. Cobern of Chicago and Sir Robert Anderson, K.C.B., the one writing from the critic's point of view in a fair and reasonable way, the other from the judge's, much in the style of his "Daniel in the Critic's Den". Professor König writes briefly but instructively on the "Literatures of the Hebrews and Babylonians," and Professor G. H. Schodde on "Current Religious and Theological Thought—the Bible Problem". There is great wealth of Sermonic, Homiletical, and Expository matter of various kinds in this issue. There are also some good Editorial Notes on the Kischineff massacre and other subjects, and Dr. D. S. Gregory himself contributes to the Miscellaneous Section an opportune and well-written paper on the "Apotheosis of Emerson". He notices the exaggerated estimates of men like Senator Hoar, who claims for Emerson the combined gifts of Demosthenes and Plato, and pronounces him to have had the "farthest and clearest spiritual discernment of any man who has lived in modern times"; President Schurman of Cornell University, who asserts that Emerson "exercises more influence to-day than any other prophet, sacred or profane, does at the present time"; and Dr. A. J. Lyman, who describes him as a "ray of intellectual fire straight from the source of things". He contrasts with these the saner and more penetrating judgments of men like Dr. George A. Gordon of Boston, who shows how very much less in point of fact was Emerson's religious influence over his contemporaries than was that, *e.g.*, of Theodore Parker, Dr. E. A. Park, Horace Bushnell, Charles Hodge and others, and how far it yet is from being what it is sometimes represented to be by the ardent disciples of the Emersonian cult. The paper then exhibits, in the line of Dr. Gordon's article in the *Atlantic Monthly* for May, the contradictory elements in Emerson which have led to estimates so remarkably different, and suggests what may be the key to these contradictions.

The July issue of the *American Journal of Theology* has no less than 122 pages of reviews of recent theological literature.

These reviews are done with great care, and are of real value to the reader. There are also three articles, the first of these, which is by Professor C. A. Briggs, bears the title "Catholic—the Name and the Thing". Its object is to show that, as used in ancient times, the term *Catholic* "stood for three essential things: (1) the vital unity of the Church in Christ; (2) the geographical unity of the Church extending throughout the world; (3) the historical unity of the Church in apostolic tradition". In discussing the *thing* itself Dr. Briggs accepts Harnack's statement that "the proposition *ecclesia Romana semper habuit primatum*, and the other, that catholic virtually means Roman Catholic, are gross fictions when devised in honour of the temporary occupant of the Roman see, and detached from the significance of the Eternal City in secular history; but applied to the Church of the imperial capital they contain in truth the denial of which is equivalent to renouncing the attempt to explain the process by which the Church was unified and catholicised". To grant that the Roman Catholic Church of our day is the heiress of the Roman Catholic Church of the second century and entitled to use the title *Catholic* as well as the title *Roman*, does not imply, as Dr. Briggs observes, "that all that is Roman, or has been Roman since the third century, may be included under the term *Catholic*, nor does it determine whether other Christian Churches may in our day rightly claim to be catholic". He speaks also of the way in which the Church of England has struggled for catholicity "as if she realised that her very existence depended upon it," asserting it by maintaining apostolical succession through the threefold ministry. But he puts the question, "Is she in this respect so very much superior to other sister-churches of the Reformation?" That, he thinks, may be doubted. "For many of them likewise claim apostolical succession for their ministry—they also have the three orders—bishops, elders and deacons; only their orders are orders of the congregation and not of the diocese; and they claim that though this succession for many centuries ran through a line of presbyters and not diocesan bishops,

these presbyters were the only catholic bishops, the bishops of the first and second centuries being parochial and not diocesan." He adds that so far as a reconciliation with Rome is concerned, since the decision of Leo XIII., "the Church of England has no advantage whatever over the Reformed Churches in this matter of apostolical succession". The paper is one of great interest. Professor Arthur H. Wilde, of the North-Western University, contributes a short article on "Decadence of Learning in Gaul in the Seventh and Eighth Centuries". Professor W. B. Smith, of Tulane University, writes on "The Pauline Manuscripts F and G—a Text-critical Study". The paper goes into very minute detail and contains a good deal of guess-work, clever after a sort, but not very convincing. It is mainly a criticism, much too elaborate, of Zimmer's arguments in support of Hort's view that F is probably a bad copy of G (the opinion also of Riggenbach and Zahn), as against Scivener's contention (favoured also by Tregelles, Tischendorff, Corsen, and Nestle) that neither codex can be a copy of the other. Professor Smith's object is to bring out the independence and thoughtfulness of F. But the paper is not completed; we are doomed to a continuation of it in the next number.

The July issue of the *Church Quarterly Review* is one of the best we have had. It opens with an article on "Religion in London," based on Mr. Charles Booth's *Life and Labour of the People in London*, the Religious Census of 1886 and that of 1903, and certain *Directories*, *Reports*, etc. The writer takes on the whole a more cheerful view than Mr. Booth. He grants all that is said so powerfully of the prevalent religious indifference, but sees underneath it "something moving, something growing," an effort that is telling, a change which is being forced by religion "in the character of the general attitude," and which will become more marked if more workers are secured. He calls attention to the negative results attained by certain agencies, the failure of the Salvation Army and of much unsectarian effort (the work of the London City Mission being an

honourable exception, and an exception due, let it be observed, to its system of *visitation* among the men), as the most astonishing facts brought out by Mr. Booth's figures. He then passes on to consider the position of the Church of England in particular, which is sad enough as depicted by Mr. Booth, and the suggestion for re-union or confederation among the Churches. To this proposal as made by Mr. Booth, the writer, we regret to see, gives no welcome, but thinks the Church of England should not abandon what he is pleased to call, in spite of all the lamentable facts he has to deal with, "the strength of her position". There are articles on "Gairdner's English Church History," "The Age of the Fathers," "The History of the Orthodox Church of Cyprus," "Dr. A. B. Davidson's Sermons" (a brief but wholly appreciative estimate), and others. But we can refer only to two. One is on "Prayers for the Dead"—a careful paper dealing with the teaching and practice of the early Church on this question, and with the attitude of the Anglican Church to it. The testimony of Scripture is summarily dealt with in a single page, the support to be got from that source for the practice being confessedly of the most meagre and uncertain kind. Much space is given to the epitaph of Abercius, the writings of Tertullian and Cyprian, the *Canons of Hippolytus*, the *Testament of our Lord*, the *Apostolic Constitutions*, etc., with the view of showing "how constant and simple and natural the prayers for the departed are" in the early Church. Some reference is made to the mediæval period, and the various documents, books, orders, etc., relating to the English Church are next noticed. The various facts which go to show that prayer for the dead is not sanctioned by the Church of England, especially the charges made in her public offices, are considered. But the conclusion is reached that, notwithstanding these, prayer for the dead is allowable on the part of members of the Church of England. It is held in short that, in harmony with the policy of compromise and comprehension followed from the beginning by that Church, Low Churchmen can use the Offices without praying for the

departed, while others are no less within their rights in having recourse to such prayers. The other paper is one on Leo XIII., an admirably written sketch of the late Pope's career and character, refreshing the memory with regard to some stirring passages in the history of the Italian people.

We have also to notice a translation into German of Longinus' *On the Sublime*,¹ by Dr. Friederich Hashagen—faithful and readable, supplied also with a suitable introduction; *The Catechetical Oration of Gregory of Nyssa*, edited by James Herbert Srawley, M.A., Theological Lecturer at Selwyn College, a volume of the very useful *Cambridge Patristic Texts*,² edited by Professor A. J. Mason—a handy and scholarly edition, furnished with valuable notes, and with an introduction of some fifty pages, which gives all that one can desire regarding the history of the text, the character, date, genuineness, and literary history of the Oration itself, and certain outstanding points in Gregory's teaching—altogether a very satisfactory piece of work; *The Prophets and Prophecy to the Close of the Eighth Century B.C.*,³ by the Rev. Alexander Wilson, M.A.—a small book, simple and agreeable in style, and based on careful, scholarly study, giving a good general view of Old Testament prophecy, and of the prophetic work of Amos, Hosea, Isaiah and Micah—a volume to be commended to young people and teachers of Bible Classes; *Die Echtheit des Zweiten Thessalonicherbriefes untersucht*,⁴ von Dr. W. Wrede, Professor der ev. Theologie in Breslau—a critical study (to be compared with Holtzmann's article on the same subject in the *Zeitschrift für die neutestamentliche Wissenschaft*, II., 1901) which examines at some length, and with much acuteness, the literary relations

¹ Longinus' *Ueber das Erhabene*. Göttingen : Bertelsmann ; London : Williams & Norgate, 1903. Cr. 8vo, pp. 118. Price 1s. 6d. net.

² Cambridge : University Press, 1903. Cr. 8vo, pp. l. + 181. Price 5s. net.

³ Edinburgh and London : William Blackwood & Sons, 1903. Pp. xiv. + 188. Price 1s. net.

⁴ *Texte u. Untersuchungen*, etc., herausgeg. von v. Gebhardt und Harnack. N.F. ix. 2. Leipzig : Hinrichs ; London : Williams & Norgate, 1903. 8vo, pp. 116. Price M.4.

of the epistle, the writer's purpose and situation, the chronology of the letter, and grapples, but not in a very convincing manner, with the difficulties connected in particular with the mention of the Temple in ch. ii. 4 (for which the author is inclined to find analogies in Rev. xi. 1, 2, 8, 13)—the conclusion reached being that the epistle does not proceed from Paul and cannot have been written before the destruction of Jerusalem, but must belong to the end of the first century or the beginning of the second; *The Unwritten Sayings of Christ*,¹ by C. G. Griffinhoofe, M.A., St. John's College, Cambridge, rector of Strethall—a collection of words attributed to Christ in various Christian writings, and not found in the Gospels, a careful and very useful compilation giving the "sayings" not in the originals but in English, and furnishing at the same time short accounts of the sources—the *Logia*, the Gospel according to the Hebrews, the Ebionite Gospel, the Gospel according to the Egyptians, the so-called Second Epistle to the Corinthians, etc; *Commentaar of de Handelingen der Apostelen*,² by Dr. J. M. S. Baljon, of Utrecht—a good example of Dutch exegesis, not overladen with details, omitting even all the discussions usually given in Prolegomena or Introduction, and confining itself to the interpretation of the text, which is handled in a discriminating way, and with a happy combination of the scholarly with the popular and practical; *A History of the Church of Christ*,³ vol. ii., by Herbert Kelly, Director of the Society of the Sacred Mission—embracing the period between A.D. 324 and 430, presenting a fair, concise, but remarkably complete view, not only of the external events, but of the doctrinal issues and controversies, especially those connected with the Arian Movement, the Nicene Council, the Council of Sardica, etc., and giving vivid and

¹ Cambridge: W. Heffer & Sons; London: Edward Arnold, 1903. Cr. 8vo, pp. vii. + 128. Price 3s. net.

² Utrecht: Boekhoven; London: Williams & Norgate, 1903. 8vo, pp. 309.

³ London: Longmans, Green & Co., 1902. Cr. 8vo, pp. xii. + 341. Price 3s. 6d. net.

more detailed sketches of the careers of Jerome, Augustine, and Chrysostom, a book not free from a certain dogmatic tone, but a useful handbook nevertheless for students; *Die christliche Freiheit*,¹ by Professor Johannes Weiss of Marburg—a succinct and suggestive exposition of Paul's view of Christian liberty; *Der Subjectivismus in Frank's "System der christlichen Gewissheit,"*² by Lic. Theol. Dr. George Daxer—a useful aid to the understanding of the great Lutheran system of theology that is most directly opposed to the Ritschlian, which among other things puts Frank's use of Scripture very clearly in its contrast with the methods of Kaftan and others; *Der Begriff der christlichen Erfahrung*,³ by Lic. Theol. H. Sogemeier—a thoughtful discussion of what is to be understood by Christian Experience when that is spoken of with reference to Christian Dogmatics, and how it is to be used in a system of Dogmatic Theology; *Textkritische Bemerkungen zu Matthäus*,⁴ by Professor Blass of Halle (to which is added a paper on "Verkanntes Griechisch" by Professor Schlatter of Tübingen)—an acute series of notes on interesting varieties of reading in the first Gospel, and on such terms as *ἡγά*, making much use of D in the elucidation of such passages as vi. 8, and taking great liberties with the text of NBL in such passages as xii. 46; *Valentinianismens Historie og Laere*,⁵ by Frederik Torm—a sketch of the Valentinians and their form of doctrine, which gives promise of good work by the author in the field of historical and dogmatic studies; *Die Nichtkirchlichen und die freie Theologie*,⁶ by Heinrich Weinel—an impeachment of the ruling party in

¹ Göttingen: Vandenhoeck u. Ruprecht; London: Williams & Norgate, 1902. 8vo, pp. 39. Price 1s. net.

² Gütersloh: Bertelsmann; London: Williams & Norgate. Cr. 8vo, pp. 137. Price 2s. 6d. net.

³ Gütersloh: Bertelsmann; London: Williams & Norgate. 8vo, pp. 186. Price 1s. 6d. net.

⁴ Gütersloh: Bertelsmann; London: Williams & Norgate. 8vo, pp. 84. Price 1s. 9d. net.

⁵ Copenhagen: Gad; London: Williams & Norgate. 8vo, pp. 173.

⁶ Tübingen und Leipzig: J. C. B. Mohr; London: Williams & Norgate, 1903. 8vo, pp. 76. Price 1s. net.

the German Church, "the pietistic-orthodox group," as the writer calls them, as incapable of supplying the help which is needed by millions of lapsed baptised Christians, to which are appended many utterances by others both for and against Herr Weinell's view of the case; *Theologische Wissenschaft und kirchliche Bedürfnisse*,¹ by Professor Arnold Meyer of Bonn—an extended edition of an address delivered in Duisburg to a mixed audience, dealing in a forcible and popular way with the prerogative of freedom in religious inquiry, what it means and what its presuppositions are, what scientific criticism must take from the Church and what it will give in return to the Church, the respect to be given to all honest convictions, and similar questions; *Ist die Wahrheit des Christentums zu beweisen*?²—a brochure by Professor Eberhard Vischer of Basle, exhibiting Christianity as something which is independent of the uncertain reasonings of Apologetics, which requires nevertheless the proof of its truth and has that proof within itself, criticising in the light of this inward evidence the positions of Strauss, Lagarde, Tolstoi, and others, and interpreting Christianity somewhat as Justin Martyr and Zwingli did, so as to hold none far from Christ who love truth and goodness; *Das Leben als Einzelleben und Gesamtleben*,³ by Professor Paul Schwartzkopff—a somewhat stiff book to read, discussing from the side of the Kantian principles the views of life held by the old and new types of the Kantian philosophy, by Positivism, and by the Individualism of Nietzsche, dealing with the ideas of Causality, the Ego, the Immanent and the Transcendent, and attempting to work out a new construction and extension of Kant's conception of the world; *My Jewels, and other Sermons*,⁴ by Rev. Richard Roberts, a collection of thirteen discourses, on "Building in Silence," "Decaying

¹Tübingen und Leipzig: J. C. B. Mohr; London: Williams & Norgate, 1903. 8vo, pp. 92. Price 2s. net.

²Tübingen und Leipzig: J. C. B. Mohr; London: Williams & Norgate, 1902. 8vo, pp. 54. Price 1s. 6d.

³Halle und Bremen: E. Ed. Müller, 1903. 8vo, pp. 130. Price 2s.

⁴London: C. H. Kelly, 1903. Cr. 8vo, pp. vii. + 267.

Love," "The Holy Spirit's Love," "The Spirit-Lamp," and similar themes, not always faultless in exegesis, but carefully written, thoughtful, and edifying; *The Bishop's English*,¹ by George Washington Moon—a series of sharp criticisms, sometimes hitting real defects, but too often exaggerated, overdrawn and even pedantic, on Bishop Thornton's laudation of the Revised Version of the Scriptures and on the English of the Revisers, the author being so confident and so sweeping in his views of things as to declare the Revised Version to contain "errors against religion and morals so unpardonable as totally to unfit it for circulation"; *The Use of Holy Scripture in the Public Worship of the Church*,² by the Rev. A. C. Hall, D.D., Bishop of Vermont—a course of lectures delivered on the Bishop Paddock foundation, dealing in a fair and well-instructed way, and with constant reference to the original authorities, with the history of the use of Scripture in the services of the sanctuary as inherited by the Christian Church from the Jewish and as practised from time to time in the Christian Church, going with some detail into certain special questions, such as the use of Scripture in the Eucharist, the use of the Psalter, the gradual development of the daily service, etc.—a book containing much information which will be valued by those interested in such subjects; *Augustins Enchiridion*³—a handy edition, prepared with much care and furnished with a digest of various readings, by Lic. Theol. O. Scheel, forming part of the *Sammlung ausgewählter kirchen- und dogmengeschichtlicher Quellschriften*, edited by Professor G. Krüger; *The Student's Herbart*,⁴ by F. H. Hayward, D.Litt., M.A., B.Sc.—a concise and handy sketch of the Herbartian movement and its developments by Stoy, Dörfeld, and

¹ London: Swan Sonnenschein & Co., 1903. Pp. x. + 164.

² London: Longmans, Green & Co., 1903. Cr. 8vo, pp. xii. + 203. Price 4s. 6d.

³ Tübingen und Leipzig: J. C. B. Mohr; London: Williams & Norgate, 1903. 8vo, pp. x. + 98. Price 2s. net.

⁴ Swan Sonnenschein & Co., 1902. Small cr. 8vo, pp. 103. Price 1s. 6d.

Ziller; *Diodor von Tarsus*¹—an interesting monograph by Professor Adolf Harnack, claiming for Diodorus the four pseudo-Justin writings known as “Quaestiones et Responsiones ad Orthodoxos,” “Quaestiones Gentilium ad Christianos,” “Quaestiones Christianorum ad Gentiles,” and “Confutatio dogmatum Aristotelis,” a critical argument built up stage by stage in Harnack’s well-known way on the basis of a large induction and comparison of data; *Talmud und Theologie*²—a lively address, by Lic. Theol. Paul Fiebig, on the Jewish literature, its systematic application to New Testament exegesis, and the way in which it should be used in the investigation of theological problems; *Der sogenannte Praedestinatus*,³ the fourth part of the tenth volume of the new issue of *Texte und Untersuchungen*, by Professor Hans Schubert of Kiel—an elaborate and scholarly examination of the curious treatise in question to which much interest attaches in the history of the Pelagian controversy, reviewing in a painstaking fashion the considerations which go to show that it must have been written not long after A.D. 431, detailing the reasons for giving a negative reply to the question of the genuineness of the second book, exhibiting the probabilities for connecting it with Arnobius the Younger and the difficulties relating to that connexion, and concluding that we have not material to lead us to a decided judgment as to the authorship; *The Journal of John Wesley*⁴—a popular edition of a book which has retained its interest for generations and is likely to retain it for long years still, furnished with an excellent introduction from the sympathetic pen of the Rev. W. L. Watkinson—an edition for which the religious public will be very grateful to the publisher; *Timotheus: Die Perser*,⁵ by Ulrich von Wilamowitz-Möllendorf—an important

¹ Leipzig: Hinrichs; London: Williams & Norgate. 8vo, pp. 257. Price M.8.

² Tübingen und Leipzig: J. C. B. Mohr; London: Williams & Norgate, 1903. 8vo, pp. 30. Price 9d. net.

³ Leipzig: Hinrichs; London: Williams & Norgate, 1903. 8vo, pp. 147. Price M.4.80.

⁴ London: C. H. Kelly. In two volumes, vol. i., 1903. Pp. xii. + 463.

⁵ Leipzig: Hinrichs, 1903. 8vo, pp. 126. Price M.3.

publication issued by the Deutsche Orient-Gessellschaft under the competent editorship of the above-named distinguished Greek scholar of the University of Berlin, the interest of which lies in the fact that the writing here reproduced, the "Persians" of Timotheus of Miletus, celebrating probably the sea-fight of Salamis, is printed from the oldest extant Greek manuscript, a papyrus belonging to the fourth century B.C., discovered at Abusir in Egypt on 1st Feb., 1902—an edition in which text, notes, and introduction are given in a style worthy of the best traditions of classical scholarship; *Der Timotheos-Papyrus*¹—a photographic reproduction of the valuable papyrus referred to above, a sumptuous publication, with an instructive preface by the learned editor Dr. von Wilamowitz-Möllendorf, in every respect an excellent piece of work, completing our knowledge of the interesting discovery, and our understanding of the "Persians"—a publication by which the Deutsche Orient-Gessellschaft has put Greek scholars under large obligations; *Évangile de Jean; Actes des Apôtres*,² by Alfred Schroeder, pastor in Lausanne—a second edition, revised and enlarged of a commentary which has taken a good place in the list of recent French exegetical works and which deserves recommendation for the point and lucidity of its expositions, forming part of the very useful series bearing the title of *Le Nouveau Testament de Notre Seigneur Jésus-Christ*, edited by Dr. L. Bonnet; *Ralph Sinclair's Atonement*,³ by Antony Sargent, one of the Sunday School Union's excellent publications—a well-told tale, giving interesting glimpses of Montreal, Manitoba, Klondyke and the Far West; *The Lord's Supper, what it is and what it is not*,⁴ by Werner H. K. Soames, M.A. Cantab., London College of Divinity, and Vicar of St. George's, Greenwich—a study of the Scripture passages relating to the Holy Communion, the object of which is to show, among other things, that no one besides Christ Himself had ever at any

¹ Leipzig: Hinrichs, 1903. 8vo. Price M.12.; in linen, M.15.

² Lausanne: Georges Bridel et Cie. 8vo, pp. 559. Price Fr.10.

³ London: The Sunday School Union. Cr. 8vo, pp. 255. Price 2s.

⁴ London: Elliot Stock, 1903. 8vo, pp. 99. Price 1s. net.

time any part in the offering up of the great sacrifice for sins, and that the clergy are not official *priests* of the New Testament—a strong, circumstantial presentation of the case against sacerdotalism, weakened at times by the vehemence of its terms and the extremely positive tone of its statements; *Ostern und Pfingsten*,¹ by E. von Dobschütz—a brief examination of the New Testament passages bearing on the Resurrection of the Lord and the Pentecostal gift, containing some very acute remarks, and meeting some popular arguments of the more negative school, such as the inference drawn against the credibility of the gospel accounts from the silence of Paul on the subject of the empty grave, giving up the attempt to construct a chronological narrative of the appearance of the Risen Lord, but holding firmly that both in Galilee and in Jerusalem the disciples had the experience of the Lord making Himself known to them as the Risen Living One; *Saggio di uno Studio sui Sentimenti morali*,² an acute and very readable sketch by Dr. Guglielmo Salvadori, of Florence, favourably known by previous publications on *Herbert Spencer, Economical Science and the Theory of Evolution, Evolutionary Ethics*, etc., discussing the classification of the moral sentiments, their origin, the criterion of their moral value, etc., and concluding with concise and carefully considered statements of the empirical, metaphysical and rational explanations; *The Squire's Heir*,³ a story by the author of *Gabriel Garth, Chartist*, etc., worked out in an ingenious way with considerable power, in a style that keeps one's interest alive, and with a purpose which makes it excellent reading for young persons, an attractive book in respect of external form as well as contents; the seventh volume of the Sixth Series of the *Expositor*,⁴ edited by Dr. W. Robertson Nicoll, contain-

¹ Leipzig: Hinrichs; London: Williams & Norgate, 1903. Cr. 8vo, pp. 53. Price 9d. net.

² Firenze: Francesco Lumachi, 1903. 8vo, pp. 138.

³ By Evelyn Everett-Green. London: Andrew Melrose. Cr. 8vo, pp. vi. + 395. Price 5s.

⁴ London: Hodder & Stoughton, 1903. Cr. 8vo, pp. 476. Price 7s. 6d.

ing its accustomed variety of articles, all of use to the scholar and to the preacher, and not a few of them, such as Professor George Adam Smith's "Studies in the History and Topography of Jerusalem," Dr. H. R. Mackintosh's paper on the "Objective Aspect of the Lord's Supper," Professor J. H. Moulton's "Notes from the Papyri," and Professor Zahn's "Missionary Methods in the Times of the Apostles," of very special interest; *A Plea for a Worshipful Church*,¹ a small volume, most tasteful in form, in which Dr. John Hunter puts in forcible and well-chosen terms the case for making more of the "element and atmosphere of worship" in our Churches, for dealing with worship as the chief end of the Church, and for a larger and more appreciative use of the best devotional aids—statements which will repay consideration; *The Virgin Birth of our Lord*,² by B. W. Randolph, D.D., Principal of the Ely Theological College, originally a paper read before the Confraternity of the Holy Trinity at Cambridge, which summarises first the Christian tradition, as contained in Ignatius, Aristides, Justin Martyr, Irenæus, Tertullian, Clement, Origen, with the view of establishing the fact that there has never been any belief in the Incarnation "without its carrying with it the belief in the Virgin-Birth," and then examines carefully the credibility and the force of the testimonies in Matthew and Luke, the question raised by the silence of the other New Testament writers, and the inference to be drawn from Paul's doctrine of Christ as the second Adam—a concise treatment of the subject, the result of conscientious study, and deserving careful perusal; *Anglo-Jewish Calendar for Every Day of the Gospels*,³ by Matthew Power, S.J., B.A., an introduction to the chief dates in the Life of Christ, based on the Jewish Calendar, astronomical research, and Christian tradition, attempting to equate the *Anni Domini* with the *Anni ab urbe condita* of the Roman Calendar and the *Anni Mundi* of the Jewish Calendar, an ingenious and laborious study, with much in it that is for the

¹ London: Dent & Co.

² London: Longmans, Green & Co., 1903. Cr. 8vo, pp. 59.

³ London: Sands & Co., 1902. 8vo, pp. 93. Price 2s. 6d.

expert, and drawing important conclusions with regard to the chronology of the gospels, the quarto-deciman controversy, etc.; *The Natural History of Animals*,¹ by J. R. Ainsworth Davis, M.A., Trinity College, Cambridge, Professor in the University of Wales, and Professor of Zoology and Geology in University College, Aberystwyth—an attractive and valuable sketch of the animal life of the world, in its various aspects and relations, to be completed in eight half-volumes and now in its fourth half-volume, done by one who knows his subject well and can expound it clearly and tellingly, admirably printed and provided with numerous well-chosen illustrations—a work full of interest and information, and to be cordially commended to the public; *Problems of Religion and Science*,² a cheap edition of Archdeacon Wilson's excellent and most helpful "Letter to a Bristol Artisan," his lectures on "The Theory of Inspiration," "Evolution," "Miracles," "Water," together with his "Address on Theology and Modern Thought," and his "Christianity as the Crown and Goal of all the Ancient Religions".

¹ Half Vol. iv. London: The Gresham Publishing Company, 1903. Large 8vo, pp. xii. + 470. Price 7s. net.

London: Macmillan & Co., 1903. 8vo, pp. 124. Price 6d.

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This leads Professor Brown into an examination of the meanings which have been put upon the word "Absolute" in the past. In itself it stands for the ultimate reality, but men have formed different conceptions as to what this is. Professor Brown groups those under the rather unsatisfactory titles, "the ontological, the mathematical, and the psychological". After a most rewarding comparison and estimate, he decides for the last of the three, and states it thus: "The psychological conception of the Absolute . . . is the view which finds God in His world rather than outside of it, and seeks to gain an insight into the nature of the ultimate reality through the discovery of the permanent elements in the experience of man". In the light of modern discussions, most people will feel that "psychological" here is a misnomer, and we venture to suggest that "Empirical Idealism" is a better name for the admirable theory just described.

The question is next raised, How has Christianity been defined by the great thinkers of the past? There have been two periods of inquiry as to the essence of the faith is the reply: the first that of the birth of Christianity, the second that of the Reformation. In the first period we have as types the answer of Paul, the answer of the Epistle to the Hebrews, and the answer of the Epistle to Barnabas. Paul contrasted Christianity as the religion of grace with all others as religions

of law. The writer to the Hebrews, more positively, compares it as the substance with the institutions of Israel as the shadows. Both thinkers, that is, regard it as a distinctly new religion, with its roots struck deep in history. On the other hand, the Epistle to Barnabas believes Christianity to be the republishing of a religion as old as creation, and is thus led to deny the element of growth in the self-disclosure of God. This was a fatal lapse from the New Testament. "The view of Christianity which meets us in the writings of the Catholic Fathers tends more and more to follow the lines of the letter to Barnabas." Already it is clear how freshly and instructively Professor Brown has grouped the familiar phenomena of which he treats.

We cannot linger over the picture of ancient Christianity drawn for us in these pages, nor indeed does the chief interest of the book lie here. Again and again we are told that the Fathers had no feeling for history, or for the part played by personality in the development of the past. Of course there is much truth in this, but the truth may be exaggerated, and this we think is done when it is said that "for Latin no less than for Greek the sense of Christianity as a distinct historical religion is gone". Such a judgment is too sweeping. The human mind cannot so utterly divest itself of its own nature. The fact that so many commentaries were written on the Gospels is a solid fact not to be explained away. And it is significant that more than once Professor Brown has to allow that the practice of ancient and mediæval theologians was in this respect better than their theory.

Coming to the Reformation we are struck, as before, "by the persistence of two contrasted tendencies. On the one hand there is the disposition to emphasise the supernatural character of Christianity, and to magnify the contrast between it and other religions; on the other, the tendency to lay stress upon the points of resemblance between Christianity and the ethnic faiths, and to ground the supremacy of the former in the fact that it realises a universal ideal." Zwingli is taken as the representative reformer, and the answer he gives to the question, What is new in Christianity? is drawn from

his *De Vera et Falsa Religione*. Calvin, in Professor Brown's judgment, "shows a much clearer sense of the originality of Christianity as a historical religion than either Luther or Melancthon," and the same is true of the Reformed as compared with the Lutheran theology as a whole. Both parties, however, were faced by many difficulties which have been solved for us by the later notion of development. But we think that Professor Brown is unjust to the Westminster Confession when he cites its words, "There are not, therefore, two covenants of grace, differing in substance, but one and the same under various dispensations," and argues that they betray an utter lack of the historical sense. Surely they may be better construed as an expression, perhaps imperfect, but at all events quite lucid, of the thought that God did not begin to be gracious when Christ came. The Psalms, too, are there to prove that the Westminster divines were right.

We come now to the part of the book in which it is peculiarly strong, the age of modern theology. This period is what it is, we are told, owing to two causes: (1) the rise of the critical philosophy; (2) the awakening of the historical spirit. Professor Brown gives a statement of the Kantian principles and their influence on theological system-building which could hardly be better done. Alike in knowledge and in spirit it is a model of lucid philosophical exegesis. We are shown in a few swiftly moving pages how the deeper conception of history came with Herder and Lessing; and the chapter concludes with a very able and informing retrospect of the eighteenth century, in which its religious ideas and ideals are typically illustrated from Voltaire, Kant, Locke and Lessing.

Good as these pages are, however, the three succeeding chapters on Schleiermacher, Hegel, and Ritschl, occupying nearly one half of the book, will be generally felt to contain the finest work of all. We should say that the most competent and inspiring account of Schleiermacher to be found in English is here. The intellectual sympathy with which Professor Brown throws himself into the minds and methods of thinkers so widely contrasted in genius is a pattern of just

and patient interpretation. The excellence of the bibliography is specially to be noted. Only, might not Professor Brown have translated his quotations, and so made his book more useful for the reader who is ignorant of German? In a second edition this might profitably be done, and we trust the point will be considered.

In these chapters the method which is followed is to determine, first, the author's view of religion, and next, his definition of Christianity. Thus we have a fresh and convincing account of Schleiermacher's *Reden* (where something more might have been said as to the drift of the changes introduced in the second and third editions), then of his *Glaubenslehre*. We are tempted to quote from this felicitous chapter, which sets out so clearly and so enthusiastically the epoch-making nature of Schleiermacher's work. The pages in which Professor Brown indicates "the elements in his thought which have passed over as a permanent contribution to the future" deserve to be read again and again. Here, and in the treatment of Ritschl, where we have taken pains to follow Professor Brown's account of his author step by step, we have been filled with admiration for his scrupulous accuracy and genial insight. The only point at which we feel inclined to demur is at page 184, where in summing up Schleiermacher's views of Christianity he seems to do a little less than justice to that great thinker's doctrine of the Person of Christ.

The exposition of Hegel we have felt to be, in some ways, the work of an outsider, full of sympathy and tact, but able to accommodate himself to the language and categories of an alien system only with more or less difficulty and hesitation. We should say that Professor Brown (pp. 203-4) makes Hegel out to be a good deal more orthodox than he really was, or at least than he appears to be in the authentic pages of Mr. McTaggart. More lines of connexion, too, might have been drawn between Schleiermacher and Hegel. They looked on themselves as deadly foes, of course, but in reality they both inherited the view of the world developed with such power and charm by Goethe, and this view they

strove to articulate still more adequately over the whole range of experience. They both made a lavish use of pure speculation. They both shared the impulses of Romanticism, and hated with a perfect hatred the rationalistic traditions of the previous century.

As an account of his system and a guide to its study the chapter on Ritschl could hardly be improved upon; and here we have, besides, a special section upon the school to which Ritschl has given his name, which will enable even the novice to take his bearings amid the countless works in recent German theology. Ritschl's debt to Schleiermacher is perhaps ranked higher than he himself would have allowed, but on this point we should side with Professor Brown. And yet after all the most valuable thing in Ritschl is his original method, his principle, an infinitely deeper and richer thing than his system. He sets out, not from the consciousness of the Christian, which at best is but a dim reflection of the truth, but from the authentic Gospel, as it entered into history in the person of Jesus Christ. To Ritschl Christ is the sole *ratio cognoscendi* of God. We should have been glad had Professor Brown made some attempt to show, what is undoubted, that Ritschl himself drew from his principles much less rich and satisfying results than they have yielded in the hands of some of his disciples. This is incontestably clear, for example, in regard to his doctrine of the Person of our Lord.

In reading the last chapter, in which Professor Brown sums up his conclusions and estimates the significance of the whole, we have been continually reminded of Socrates' complaint in the *Phædrus* that the worst of a book is the impossibility of asking it questions. It would have been interesting to inquire further as to the meaning of the italicised definition of Christianity given on page 309, in which we may presume the fruit of the discussion is gathered up. As it stands it must be declared curiously inadequate. Not only does it leave the deepest questions about Jesus Christ unanswered, it does not even raise them. As a mere matter of history the problem of the Atonement has entered far too

deeply into the stuff and substance of Christianity to be thus passed over in silence. And if it be said that it is dealt with by implication, there is nothing for it but to reply that this is not the way in which we can afford to deal with the deepest question of human life.

The student will find this a wonderfully useful and stimulating book. It circumnavigates the coast of historical theology, moving boldly from headland to headland, but not exploring the little bays between. Professor Brown is evidently of opinion that there is nothing in theology that cannot be made clear, and bright, and simple, and those who have groaned over the technical jargon in which theology is sometimes written will be the first to praise the merits of his style. We venture to think that he has done not a little by this work to interpret the deeper religious feeling of the age, and to vindicate for the earnest men of our day their inheritance from the Christian past.

H. R. MACKINTOSH.

The Norwegians and the Old Testament.¹

NORWAY to-day is one of the most progressive countries in Europe. It has a population less than half that of Scotland; but it has some intellects that command the admiration of the world. Ibsen as a dramatist has no peer in any land at present. In the region of fiction few countries can produce a writer to equal Björnson. And in theology there are Norwegian thinkers whose works can scarcely long remain unknown; they must be translated into languages which will afford the books the circulation they deserve. So far as we know only Dahle's *Life after Death* has been translated into English; but quite a number of Norse theological books have reached us by way of the German, the latest to appear being Dr. Chr. A. Bugge's indispensable volumes on the *Parables*. Amongst other able theologians Prof. Michelet and Dean Færden have been making careful study of the Old Testament and Modern Criticism, and have just published books thoroughly up to date and well worthy of perusal and praise.

Dr. Michelet is Professor of Old Testament Exegesis at the Christiania University and is one of its half-dozen D.D.'s. Indeed he attained the divinity doctorate when he was only thirty years of age, and now, just turned forty, he is Dean of the theological faculty at the Norwegian National University.

¹ Provst M. J. Færden's *Det gamle Testament i Lyset af den nyere Bibelforskning* (i.e., The Old Testament in the Light of Modern Biblical Research). Christiania: Steenske Forlag, 1902. 8vo, 295 pp. Price kr. 3.50. Prof. S. Michelet, D.D., *Gamle Helligdomme i nyt Lys* (i.e., Old Sanctuaries in Modern Light). Christiania: Aschehoug, 1902. 12mo, pp. viii. + 286. Price kr. 3.25. *Det gamle Testamentes Syn paa Synden* (i.e., The Old Testament View of Sin). Aschehoug, 1899. Price kr. 1. *Guds Retfærdighed efter det gamle Testamentes Opfattelse* (i.e., The Old Testament Conception of God's Righteousness). Christiania: Grøndahl & Son, 1900. Price kr. 3.

He occupies a moderately advanced position in criticism and tries to guide the Norse public in Old Testament problems by lectures and treatises partly scientific and partly popular. From his youth he has been closely identified with the religious movements in the University, and is at present President of the Norse Students Christian Union. Before his promotion to the professoriate he was a clergyman in Christiania and, for some time, when revival meetings were in progress, it was no uncommon event for Dr. Michelet to be seen at a street corner preaching with winning eloquence. When he was only twenty-two he issued a treatise on the *First Epistle of Clemens Romanus*. He followed this with a full and able commentary on *Amos*. His admirable *Prophets of Israel as Bearers of Revelation* has been translated into German; and his more recent works are those before us now.

Dean M. J. Færden has nearly reached the threescore years and ten, and, *mirabile dictu*, he has just issued his first book, a volume that makes us wonder how he managed to keep his talent hidden under a bushel until now. He was, we believe, for many years editor of the *Luthersk Ugeskrift*, and certainly he wields a facile pen. His brilliant language, his eloquent periods, his spirited presentation of the facts and positions he would set before us, charm us infinitely. And his book may be said to be epoch-making in Norway; for never before have the results of modern Biblical Criticism been so clearly, vigorously and exhaustively treated in Norwegian. Færden has ministered to several parishes in the east of Norway where religious life has moved calmly and soberly along, and where the demands upon the priest have seldom been numerous or urgent. He has, therefore, had time and opportunity for study and for editorial work; but few imagined he was a biblical critic with deep insight and telling dialectic skill. In later years he has been vicar of the historic church of Norderhov, and rural dean over a district as large as a great English diocese. As showing the erudition of Dean Færden, it may be mentioned that in *The Old Testament in the Light of Modern Biblical Research*

he specifies upwards of 125 books by ninety authors in nine languages, in his own library, consulted by him, in addition to others consulted in the University library. It may be interesting to note that of the books forty-five were in German, twenty-six in Norwegian, four in English, the remaining fifty being Swedish, Danish, Dutch, French, etc.

In Norway, as in our own country, great alarm has been felt by multitudes at the prospect of losing the Bible, and with it Christianity, as the result of the destructive criticism to which the Scriptures have been exposed. Indeed Bishop Heuch's great controversy, *Against the Stream*, was directed at the inroads of Rationalism and Modern Criticism ; and many Norwegians by his extreme statements have been led to fancy that the critics were deliberately undermining Christianity and rejoicing at the success of their labours. Considering the name and authority and wide influence of Bishop Heuch, it needed courage to publish such volumes as those of Færden and Michelet. The two books are on the same subject practically, overlapping somewhat, yet written with a totally different aim, and doubtless they will attain their respective purpose. They introduce us to the Old Testament in the light of modern research ; but Professor Michelet's volume is almost a devotional book ; it dwells on what is of value for edification ; it shows how even with the accepted results of criticism the Old Testament has not lost its power to enlighten and comfort immortal souls.

Færden's book, on the other hand, is designed to set forth the results arrived at by Modern Criticism ; and most clearly and courageously has the author accomplished his task. The style of the book is perfectly charming, greatly reminding us of Henry Drummond. It is such a pleasure to read the book that many will possibly too readily accept the results here set forth, arguing that the writer's logic and acumen must be as good as his style. The worthy Dean will not expect us to agree with all his conclusions, for some of his results are hardly so final as he would have us believe.

The book is full of good things. Now a flash of light is cast on current opinions and present-day views. Now a new

aspect of old truth illuminates what was formerly indefinite and obscure. The description of the prophets and their age is almost ideal. We have hardly anywhere seen them in a fuller and more radiant light. And here the great results which modern research supplies are utilised in a most striking way. The elucidation of the difference between the older and the younger prophets, between the dawn, the noontide and the gloaming in the history of prophecy, is quite original, and will hold its own with anything to be found in any language in the varied and splendid literature in this domain.

He shows that the old Jewish rabbinic view of Scripture was really non-Christian, and indeed un-Christian. In order to be acknowledged as sacred, inspired by the Holy Spirit, the various Old Testament books had to be written by holy men, within the holy nation, in the holy language and within the limits of the holy land. It was this rabbinism which fixed the canon and moulded the writing of Jewish history according to the needs of religious and dogmatic interests, grouping together, eliminating or supplementing the extant older writings or fragments of the same in order to get unity from them. Having shown the spirit animating those who completed the collecting of the Old Testament writings, and established that view of Scripture which has been the orthodox and current one until now, he points out that it was the same rabbinic spirit that accomplished the death of Christ. How necessary then it is to test carefully the validity of all that comes to us with the rabbinic stamp!

As worthy also of special commendation we might indicate Færden's sketch of the transformation of Israel into a priest-folk, the change in the Jewish view of Jehovah, the evolution of the belief in angels, the faith in life after death as the necessary compensation for sufferings here on earth, and the growth of the Messianic hope. On all of these topics the book is rich in new views and original thoughts, even if at times we cannot go all the way with our guide. It may be said that there is not a page, not a paragraph in the book which fails to rivet our attention whether we accept or reject the writer's views.

The book is divided into three parts. I. It shows us the significance of antiquarian discoveries for biblical research and the relation between the old and the new in religious development. II. It gives us a literary-historical survey, the origin of the Old Testament writings, the Jewish use of history, parable and prediction for edification, and the relation between religiousness and the sense of reality among the Jews. III. It traces the transformation taking place among the Jews, the Jewish idea of primal history, the covenant at Sinai, the colonising of Canaan, the prophetic age, the priestly age, revelation and the story of revelation in the Old Testament.

We differ from Dean Færden in the significance he gives to the word *midrash*, or at least to the free use he makes of it. Our Revised Version translates *midrash* by *commentary* in the only two passages in which the word appears. Driver defines *midrash* as an imaginative development of a thought or theme suggested by Scripture, especially a didactic or homiletic exposition, or an edifying religious story. The word is seldom used prior to the age of Ezra; but Færden applies *midrash* to many pre-exilic narratives and even employs it to cover works like Deuteronomy and Leviticus. And considering how admirably our author characterises the prophets we are surprised that, in regard to *midrash*, he has failed to recognise the great difference between the pre-exilic and the post-exilic age. In the pre-exile days the spirit was more simple and original; in the post-exile days the spirit of intention stamped the *midrash*. Without wishing to claim as historical the stories, many of them at least, which the Dean terms *midrashim*, or to deny that there are real *midrashim* among the later additions to Leviticus, we hold that Færden might have made his case stronger if he had less freely used the word *midrash* or had limited its usage according to Driver's familiar definition.

The weakest part of the book—indeed, in our view, the blot upon the fair page—is Færden's treatment of Ebed-Jahve. He deals at considerable length with the contents of Isa. liii., and concludes that the "servant of the Lord"

passage actually refers to King Jehoiachin. Færden's book is not meant to be really original; it is intended to set forth ascertained results, and on the whole it does so. But in this case one feels that the Dean wanted to make an original contribution to criticism, and he has failed. At least he does not produce sufficient evidence that Jehoiachin's deliverance from the Captivity awoke such feelings as are expressed in the familiar passage. It is not that we are wedded to the chapter as a Messianic prediction; but if the passage is personal, and does not refer to Christ, we would have it refer to some one worthy of its terms. A much better case could have been made out for seeing in the "servant of the Lord" a reference to the genuine pious kernel in the people, Israel after the Spirit. But the point is that Færden's view is not really that of the critics. Professor Sellin of Vienna is the father of the Jehoiachin theory, and we know that until recently he championed the view that Zerubbabel was the "servant of the Lord". In 1900 he deposed Zerubbabel from his high estate and set up Jehoiachin in his place; and if no more can be said for Jehoiachin than we have here the sentence of deposition will also ere long be passed upon him. Some things have been omitted by our author presumably because general critical agreement has not yet been reached. Here, if Færden wished, he could likewise have drawn the line; for while we want to know what is generally agreed upon, we are content to hold our own old cherished views until there is a consensus of opinion on the part of those whose faith, scholarship, research and judgment we can trust.

We have one other fault to find with the book, a fault, however, common to most Norwegian books. It has no index. That would not matter if it was a book only to be read and then thrown aside. But the book will be frequently referred to for information and guidance on the questions treated of, and it will not be superseded for a long time. But much time will be wasted in seeking what one wishes, since in the 300 pp. 8vo the only assistance for reference is the twelve chapter headings. The Dean may start

on the index at once, to be ready for the second edition which ought soon to be due.

The book is bound to create a great sensation in Norway, where the Erastianism of the Church has fostered much formalism in religion and where the old orthodox way of looking at things has been almost universal. But in several districts of the country revivals of religion have been taking place; the most popular preachers in the land are men who are more evangelical than truly Lutheran in their theology—men whom zeal for souls has liberated from fettering dogmatism and who know that what is needed is the truth, and that neither God nor the Bible will suffer from the truth or from the most critical examination by believing minds. And this book will make the Norwegians think. The theologians must apply their minds to the questions dealt with; believers must accommodate their views to the new conditions; the curious will try to gratify their curiosity and may find salvation; and the unbelieving will, as ever, grasp at anything to comfort or strengthen them in their hostility to the Christian faith. Dean Færden by this book reveals his great erudition, his keen intellect, his fruitful fancy, and his marvellous power of discovering the most perfect form for his thoughts, combined with a firm faith in the unseen verities, a profound reverence for the truth and an engrossing love for the undying Word of God.

There are very few Christian scholars who have taken up Old Testament research without feeling that it helps them to see deeper into the ways of God; but we have not hitherto seen any book which systematically shows what criticism has done for the Christian faith. Prof. Michelet in his *Ancient Sanctuaries in Modern Light* has worked out excellently a very original conception. His purpose is to enable his readers to peruse the Old Testament in the light which modern research has thrown upon it, to their spiritual profit. The book is divided into two parts. In the first Michelet takes up several passages from the Hexateuch and Judges, especially the story of creation in Gen. i.; the offering of

Isaac, Gen. xxii.; the Mosaic laws of purity, Lev. xi.-xvi.; loving God, Deut. vi.; and the story of Gideon, Judges vi.-viii. He shows how the religious truths which those passages contain remain equally good even if modern research can show that in them we do not have a photographic reproduction of a historical reality; and he makes it quite clear that each of these sections or sanctuaries is merely typical of whole groups. In the second part we have a capital survey of the development of the Jewish people from the beginning until the time of Christ. He treats of the Israelitish peasant people and their land; the nation's struggle for independence; politics and religion in ancient Israel; the great prophets; the death struggle of the Kingdom and the origin of the Jewish Church. We re-read the story of the old covenant in the light which is derived from modern science and from faith in Jesus Christ. And in our judgment Prof. Michelet has wonderfully succeeded in the task he undertook, *viz.*, to lead Christians to appreciate more fully what is too often to many a closed part of their Bible, the Old Testament, and to derive spiritual nourishment from its pages. Some will doubtless say that Dr. Michelet weakens the certainty of the records, the firmness of the foundations, because he calls the Old Testament reports *traditions*; but surely we are entitled to presuppose in the readers of such books the ability to grasp thoughts and views lying outside the customary tracks. Much that has been said of Færden's book might as easily be said of Michelet's. This volume contains only what are the accepted results of criticism according to the light we at present have; and extreme critics may think the Professor should have gone further. But Michelet himself does not pose as a critic here; he has accepted only what he considers to be proved results; and the critic himself is not always the best judge as to whether he has proved the case he would like to make out.

One very excellent feature in the book is the way in which Michelet manywhere shows us the old Jewish mode of thinking. If we are to understand the evolution of the Old Testament aright it is absolutely necessary that we should know how

the men in an age so remote, and in a region with a very different atmosphere from ours, thought and looked at matters. Michelet makes them live, and we can see how and why they think as they do.

It might have its interest for some to point out the divergences between Færden and Michelet. They are not numerous, but we content ourselves with referring to the Messianic predictions in Isaiah xlii., xlix., l., lii., and especially Isa. liii. Michelet holds that these passages, more clearly than any others in the Old Testament, give us a picture of the most important characteristics of Christ as the Saviour; they help Christ's followers to understand His sufferings. But "the prophet himself meant them to be a picture of the Old Testament people of God, which he looked upon as designed, through the sufferings of the exile, to be the instrument to lead all nations to the faith".

Prof. Michelet's book combines fidelity to revelation with conscientious acceptance of scientific results and the ability to appropriate the new moments of truth without at the same time destroying the old fundamental truths. The Old Testament revelation stands unshaken even if our view of its historic documents, the Old Testament writings, must be altered. The test of the light is whether it gives light. Do the modern views make God's plan of salvation, His grace and glory, His greatness and faithfulness, clearer and more glorious to us? Dr. Michelet has proved that they can.

We felt inclined to regret that two such able books on the Old Testament should have been published simultaneously in Norway; but after all it may have been fortunate. Many Christians would be alarmed at finding the new aspects in which parts of the Old Testament must now be regarded, even although Dean Færden's loyalty to the Scriptures could not be impugned; but when Prof. Michelet, whose evangelical fidelity and zeal are universally admitted, shows how the Old Testament does not lose, but in some respects rather gains, in power for edification, his sober and inspiring volume will have quite a pacifying effect. The Norwegian Church is to be congratulated on having two such competent

scholars keeping abreast of Old Testament research. They have enriched Norse theological literature with able and valuable books which every candid reader will enjoy and profit by, and we shall be surprised if eventually they do not reach a wider public than books in Norwegian can ever reach.

Of Prof. Michelet's other two books it is unnecessary to speak at length. They are capable expositions of the Old Testament conceptions of sin and righteousness. They were delivered originally as University lectures; and the treatise on sin serves as an introduction to the biblical-theological study of the Old Testament, its methods and presuppositions, its problems and religious results. If Hastings' Dictionary had appeared prior to the publication of the two treatises one might have thought that considerable use had been made of the pertinent articles. In any case the conclusions arrived at are very similar. The Old Testament conception of the righteousness of God is specially scholarly and thorough; its review of the German literature on the subject is exhaustive and convincing; and the exegetical treatment of the words involved is masterly and instructive. It is quite evident that Prof. Michelet is a trustworthy guide in Old Testament studies, and any future book of his will be looked for with interest and perused with pleasure and profit.

JNO. BEVERIDGE.

A Synopsis of the Gospels in Greek, with various Readings and Critical Notes. By the Rev. ARTHUR WRIGHT, B.D., Vice-President of Queen's College, Cambridge. Second Edition, revised and enlarged. London: Macmillan & Co., Limited, 1903. 4to, pp. lxxii. + 319. Price 10s. net.

When this *Synopsis* appeared in 1896 it was noticed in this Journal,¹ and its merits were cordially recognised. It is a work of pains and labour, built up on the foundations of exact scholarship, minute acquaintance with the Greek of the New Testament, and careful study of the difficult questions regarding the origin, relations and trustworthiness of the Gospels. It is a book which all students of these questions will find of much use to them, whatever view they may take of Mr. Wright's own conclusions. We are glad, therefore, to see it now in a new edition, in which everything has been brought up to date. Its value is greatly increased by the enlargements and improvements which are introduced now. These embrace the inclusion of various readings, an Introduction, grammatical and critical notes, and certain changes in the arrangement of the texts.

The Westcott and Hort text is followed throughout, with some few exceptions in matters of accentuation, orthography, punctuation, and the like. The textual criticism of the Gospels has much attention given to it. All the variants of the four primary Greek Uncials are chronicled, with the exception of those of very subordinate importance, the itacism of *αι* for *ε* or *ε* for *αι*, variations in the mere order of words where the sense is not affected, and such variations in spelling as *ειπον* and *ειπαν*, in form as *'Ιησοῦς* and *ὁ 'Ιησοῦς*, or in terms as in the interchange of *καί* and *δέ*. The readings of the Old Latin and the Old Syriac Versions are also

¹ Vol. vi., p. 320.

noticed, when they indicate a variant in the Greek text followed by the copyist. All this makes the book a more valuable aid than before to the prosecution of the historical criticism of the Gospels according to the comparative method. The Introduction deals at some length with the analysis of the Gospels, the oral hypothesis, the antiquity, nature and number of the sources, the main features of each of the Gospels separately, the topography of the Gospels, Church Lessons, Editorial Notes, the historical trustworthiness of the Gospels, the Resurrection, and the Virgin Birth. On all these subjects Mr. Wright has something to say that is worth having, and all his discussions are marked by caution, modesty and sound judgment as well as by ability.

Mr. Wright still adheres to the oral hypothesis as the simplest and most satisfactory solution of the synoptic problem. He confesses that it is one of the things of which no more can be said than that they are yet *sub judice*, and he has modified a good deal in his own statement and defence of it. But he still thinks that it is "most in accordance with the habits of the Apostolic Age, and that it has never yet been seriously refuted by the adherents of the documentary hypothesis". He restates his case for it, contending that we must allow about forty years as the period during which oral teaching supplied the need of the Church—surely a longer space of time than facts fairly support. He elaborates again his theory of what oral teaching was—to wit, not *ex tempore* addresses, such as we have in the Book of Acts, repeated often enough to assume a fixed form, but formal lessons given by Peter and others to their catechumens and committed to memory by these. This means that the fixity of form was due more to the catechists than to the Apostles themselves.

This explanation of the phenomena presented by the Gospels is supported by various arguments, drawn, *e.g.*, from the retention of the oral repetition of the *Halacha* and *Haggada*; the analogy of Eastern custom in our own day, which makes teaching essentially a learning by heart; the analysis of many parts of the evangelic record; the opening statement of the Third Gospel, etc. Little is done, however, or can

be done, in the way of producing historical evidence of the existence of an order of catechists such as Mr. Wright speaks of. Mr. Wright also continues to hold by the theory of five sources, Mark's Gospel and the *Logia* (on which latter he thinks the principle of conflation would naturally operate) being the first of these, and a certain place being assigned also to Editorial Notes. With regard to *Mark*, Mr. Wright distinguishes between a Proto-Mark, consisting mainly of Peter's recollections, a Deutero-Mark, largely due also to Peter, and a Trito-Mark which is chiefly editorial work. He holds this Gospel at the same time to rest on one source, while Matthew must have three and Luke five. Of his reasons for all this, we can only say that they are briefly stated, and that they do not seem to be very considerable either in numbers or in quality. On the larger question of the historical trustworthiness of the Gospels, Mr. Wright takes a position between that of the advocates of verbal inspiration and that represented by critics like Schmiedel. The reports of events and teaching are not *verbatim* reports, but are nevertheless historically true.

There are many other points in Mr. Wright's Introduction on which one might touch. They are all very carefully put and are fitted to make one reconsider his ideas of the problem of the Gospels. But we must conclude by referring to what is said on the subject so much debated at present—the Virgin Birth. Here Mr. Wright is of opinion that that doctrine was not generally revealed to the earlier part of the Apostolic Age; that we have no proof that Paul held it; that the genealogies show no sign of any acquaintance with it; and that it may have been kept back “like many other doctrines . . . until conflict with heresy brought it forward”. But he does not admit that the decisions of the later Apostolic Age should count for nothing. He holds that the Gospels of Matthew and Luke possess authority as well as those of Mark and John; that the fact of the Virgin-Birth is clearly declared in these Gospels; and that we have in these not only two independent witnesses, but witnesses whose evidence is supported further by the Trito-Mark. He comes

to the conclusion therefore that this doctrine of the origin of the Humanity of our Lord is to be regarded as a matter of faith. The book will be of much use to students of the New Testament. It is published, we should add, at a surprisingly low price.

The Dream of Dante. An Interpretation of the *Inferno*. By Rev. HENRY F. HENDERSON, M.A., author of *Erskine of Linlathen*. Edinburgh and London: Oliphant, Anderson & Ferrier, 1903. Small cr. 8vo, pp. 135. Price 2s. 6d. net.

This is a very attractive book. The publishers have done their best for it in the remarkably tasteful form in which they present it. It is also well written and interesting throughout. First a short sketch is given of Dante himself. The Dream itself is then taken up and its contents summarised in a series of chapters with such titles as these: "The Sin of Indecision," "Great Spirits of the Past," "Paolo and Francesca," "Among the Gluttons," "The Stygian Marsh," "The City of Dis". In these chapters, short as they are, the author contrives to give much matter and to lead us in a pleasant way from point to point. In the end the reader gets a good general idea of the contents and the purpose of the *Inferno*. The object which the author has in view in his expositions of the several sections of the allegory is to get at its ethical and religious teaching. He finds the key to unlock its treasures in the exhibition of *righteousness* as the source of all good and its contrary as the source of all evil. But the book is not didactic. It is descriptive and interpretative. It should thus be a very suitable first book to put into the hands of young students of Dante.

Guidance from Robert Browning in Matters of Faith. By JOHN A. HUTTON, M.A. Edinburgh and London: Oliphant, Anderson & Ferrier, 1903. Small cr. 8vo, pp. 148. Price 2s. 6d. net.

This is a book of the same order as Mr. Henderson's *The Dream of Dante*. It is not less pleasing in external form and

it is full of good matter. Like the other it is the kind of book to take up with confidence in Bible-class work. In point of fact it is the outcome of four lectures given to a considerable class on Sunday evenings in winter. Young readers will find in it an attractive introduction to the study of Robert Browning. It will interest them in his poetry and help them much to understand and value it. In four chapters it deals with the "Case for Belief," the "Soul's Leap to God," the "Mystery of Evil," and the "Incarnation," and it brings together in a lucid and interesting way the main points in the poet's teaching on these great questions. The first chapter is occupied mainly with "Bishop Blougram's Apology," which is carefully analysed and expounded, with the result that its message stands out clearly and boldly, that the denial of God has difficulties of its own which are greater indeed than those connected with belief in God. The story which Caponsacchi tells of himself in the *Ring and the Book* is skilfully used in the second chapter to illustrate the way in which "God and all holy things rush in upon the soul". The poet's faith that the "Mystery of Evil" will end in the evil passing away when its use is done is handled well in the third chapter, and in the fourth justice is done to the doctrine of the Incarnation as the root of all Browning's thoughts. The volume deserves cordial welcome.

The Life and Writings of Rev. Alex. Murray, D.D., F.S.A.S.

By JOHN REITH, M.A., B.D. Dumfries: J. Maxwell & Son, 1903. Cr. 8vo, pp. 227. Price 3s. 6d.

Dr. Alexander Murray's life has been written before. We have it in his own hand. We have it also in Dr. Thomas Murray's *Literary History of Galloway*, and there is another and more complete account of the man by the Rev. Sir Henry Wellwood Moncrieff in the *History of the European Languages*. But there is quite a place for this new biography. The author of it has made use of some sources of information which were not available previously, and has not only given an interesting picture of the man, but has entered largely into the value of his contributions to the study of language.

The subject of this memoir was in more respects than one a remarkable man. He deserves to be remembered for his extraordinary acquisitions, his rare linguistic gifts, the important place which he holds in the history of the Science of Language, the way in which he made himself and gave effect to his genius in the most untoward circumstances, the distinction which he secured, and the pathetic circumstances of his end. Born in 1775 in a remote glen between the village of Monigaff and New Galloway in the south of Scotland, the son of a humble shepherd who could do little for him, he got little schooling, but taught himself language after language. Before he was twenty years of age he knew French, Latin, Greek and Hebrew, mastered German sufficiently to be able to translate a volume of German literature, and acquired considerable acquaintance with Anglo-Saxon, Welsh, Arabic and Abyssinian. After passing through the University of Edinburgh he succeeded John Leyden as editor of the *Scots Magazine*, brought out a new edition of Bruce's *Travels in Abyssinia*, and distinguished himself otherwise in literature. Becoming minister of the parish of Urr, he prosecuted his linguistic researches with such ardour that he became an adept in some scores of tongues, Semitic, European, Celtic and Oriental, and published the prospectus of his *History of the European Languages*, which embraces dialects ranging from the Atlantic to India and from Iceland to Gibraltar. This book was ultimately published in 1823. He reached the height of his ambition when he was elected Professor of Oriental Languages in the University of Edinburgh, and after a brief half-session of brilliant work in that position he had to lay his armour aside, turn his face to the wall, and die.

He had interesting relations with Scott and other literary men. He assisted Sir Walter in sketching the career of John Leyden, the probable prototype of Dominie Sampson. He was the one man in the kingdom to whom the Marquis of Wellesley could apply to translate a despatch received by the King from Abyssinia, and he distinguished himself beyond all other English scholars of his time by the contribution he

made to the study of Comparative Philology. His biographer indeed makes out a strong case for his claim to be the real founder of that science. He shows that he anticipated the work of Bopp by four years and that of Grimm by seven. The book is the record of a memorable career, sadly cut short in 1813, when the scholar was but thirty-eight years old and had held only for a few months the honourable position to which his extraordinary merits had raised him from the shepherd's hut.

The New Testament in Modern Speech. An Idiomatic Translation into Every-day English from the Text of *The Resultant Greek Testament*. By the late RICHARD FRANCIS WEYMOUTH, M.A., D.Litt., Fellow of University College, London, and formerly Head Master of Mill Hill School; Editor of *The Resultant Greek Testament*. Edited and partly revised by Ernest Hampden-Cook, M.A., formerly Exhibitioner and Prize-man of St. John's College, Cambridge. London: James Clarke & Co., 1903. Cr. 8vo, pp. 674. Price 2s. 6d. net.

Mr. Hampden-Cook has done his part as editor of this volume excellently well, and the volume is one that will be useful in various ways. Dr. Weymouth's merits as a New Testament scholar are recognised by all, and in this posthumous volume we get the maturest results of much of his long-continued studies in the grammar and exegesis of the Greek New Testament. And his work can always be relied on for carefulness and accuracy and penetration. The book now before us is described as "a *bond fide* translation made directly from the Greek and is in no sense a revision". Its aim is to give the New Testament in the language of the twentieth century, not in a pedantically literal fashion (which is often farthest away from the realities of things), but in good, idiomatic English, such as will at once render the thought into modern forms and read pleasantly. The text followed is that of the well-known *Resultant Greek Testament*, only those various readings

being chronicled which are of greatest importance and affect the rendering. Much attention is paid, as one should have expected, to the exact rendering of the tenses of the Greek verb, and to the particles. The probable chronological order of the books is given thus: 1 and 2 Thess., Gal., 1 and 2 Cor., Rom., Philipp., Ephes., Col., Philem., Mark, Luke, Acts, 1 and 2 Tim., Titus, Heb., James, 1 Pet., 1 John, Rev., Matt., John, Jude, 2 Pet., 2 and 3 John. But the order is not followed in the translation. The rendering is also accompanied by a valuable body of foot-notes, explaining and illustrating the text.

Opinions no doubt will differ considerably on some of the applications of grammatical principles, and on the form given to many familiar passages. But the book undoubtedly is a real help not only to the general reader, but to the student of the Greek original. In many cases its renderings are very happy, and they are suggestive even when they may not commend themselves very readily to acceptance. Generally speaking, the version of the narrative books is good. In the Epistles, especially in those of St. Paul, there are also many apt and successful renderings, which appeal at once to the common understanding and put things in a clear and forcible way. On the other hand, in the case of the Epistles we find more that sounds strange and provokes dissent. As examples of the better order of translation we refer to John x., or indeed almost any chapter in the Fourth Gospel, most of Mark, and such sections of Matthew and Luke as Matt. ix., xiii., xix., Luke iv., v., etc. Even in the Gospels, however, phrases meet us now and again that are flat or inappropriate. One that jars considerably is the rendering of our Lord's "Verily, verily, I say unto you," by the phrase "In most solemn truth I tell you"—a form which to many readers will convey the impression of protesting overmuch. In the Epistles we might mention the opening chapters of Romans, the bulk of the letters to the Corinthians, Galatians, Philippians, etc. But here in greater measure we are disposed to criticise. To take one or two passages, almost at random, in Romans viii. 3, we have a good, popular representation of the sense—

"For what was impossible to the Law—powerless as it was because it acted through frail humanity—God effected". But side by side with this we get the inadequate renderings "for the Spirit's Law—telling of Life in Christ Jesus" (viii. 2), and in "order that in our case the requirements (for *δικαίωμα*, singular) of the Law might be fully met, for our lives are regulated not by our earthly, but by our spiritual natures" (viii. 4). So in Romans xii., which is well handled as a whole, we stumble at such phrases as "to present *all your faculties* to Him" (xii. 1); "through the *authority graciously* given to me" (for *χάρις*, verse 2), "be thoroughly warm-hearted" (verse 11), etc. So, too, in Ephesians we have many admirable renderings, *e.g.*, "you were called the Uncircumcision by those who style themselves the Circumcised—their circumcision being one which the knife has effected" (ii. 11); "we shall no longer be babes, nor shall we resemble mariners tossed on the waves and carried about with every changing wind of doctrine according to men's cleverness and unscrupulous cunning, making use of every shifting device to mislead" (iv. 14); "do not over-indulge in wine—a thing in which excess is so easy—but drink deeply of God's Spirit" (v. 18), etc. But alongside these again we have others which are either dilutions of the original, *e.g.*, "the work which God has graciously entrusted to me" (iii. 2), or are out of harmony with the figure in the passage, *e.g.*, "grows by the aid of every contributory link" (iv. 16). Taken, however, as a whole the book is by far the best of its kind known to us, with the possible exception Weizsacker's German. It has achieved a very high degree of success in a very difficult task. In its notes as well as in its renderings the student will find much to help him to a better understanding of the New Testament and much to quicken his thought.

S. D. F. SALMOND.

Die Reichsgotteshoffnung in den ältesten Christlichen Dokumenten und bei Jesus.

Von Lic. Paul Wernle, a. o. Professor an der Universität Basel. Tübingen und Leipzig: J. C. B. Mohr, 1903; London: Williams & Norgate. Pp. 58. Price 1s. 3d.

Die Hauptprobleme der Leben Jesu Forschung.

Von Otto Schmiedel, Professor am Gymnasium zu Eisenach. Tübingen und Leipzig: J. C. B. Mohr, 1902; London: Williams & Norgate. Pp. iv. + 72. Price 1s. 3d. net.

War Jesus Ekstatiker? Eine Untersuchung zum Leben Jesu.

Von D. Oscar Holtzmann, a. o. Professor der Theologie zu Giessen. Tübingen und Leipzig: J. C. B. Mohr, 1903. London: Williams & Norgate. Pp. viii. + 143. Price 3s. net.

Die Hauptprobleme des Lebens Jesu: Eine geschichtliche Untersuchung.

Von Fritz Barth, Lic. Theol., ordentl. Professor der Theologie an der Universität Bern. Zweite, umgearbeitete Auflage. Gütersloh: C. Bertelsmann, 1903; London: Williams & Norgate. Pp. xv. + 288. Price 4s. net.

No one can read the New Testament without becoming aware that somehow the term "the Kingdom of God" seems to have a double sense. Sometimes it clearly points to something in the future—an eschatological magnitude bound up with the judgment and the Parousia; but at other times it suggests something already present in the world of men. Do both these views of the kingdom—the transcendent and the immanent—go back to Jesus, or is the second an apostolic or churchly development? This question has been much to the front during the last ten or fifteen years, and

in the little book before us the author of *Die Anfänge unserer Religion* offers, as a contribution to the debate, what he thinks is at its present stage most urgently needed—a fresh and thorough examination of the oldest documents. The result is a bit of work of the very first order, clear, careful and frank; not perhaps completely satisfying, but in a high degree illuminating. The documents examined are the Pauline Epistles, the Apocalypse, the Synoptic Gospels and the Logia. The Pauline Epistles and the Apocalypse reveal both conceptions of the kingdom; it is a thing future, which believers are to inherit, but it is also a thing already begun, growing as the Gospel is preached in one land after another, and truly present wherever men live as new creatures in Christ the Head. In the Synoptic Gospels Wernle holds that the eschatological view prevails, and endeavours to show that such passages in them as seem to point the other way either have been misinterpreted, or owe their existence to later Church feeling. As an exegete, Wernle is most masterly; for example, he shows very convincingly that what Luke xvii. 21 means is: The kingdom of God is not a thing that comes in such a way that men will be able to observe its coming and say, Lo here! or, lo there; rather will it come so suddenly that, before they have time to say a word, it will be in their midst. Much less likely to command assent are some of his critical views. It may be that the Gospels are much more coloured than we are willing to believe by the Church atmosphere in which they were edited; but we need a great deal more evidence than has yet been given before we can accept some of the things here set down as if they had been already established: as, that the parable of the wheat and the tares was born of the sad experiences of the post-Apostolic Church; that the closing verses of Matthew's Gospel have their origin in "ein stolzes kirchliches Machtgefühl"; or that Matt. xvi. 18 ff. implies an institutional ("recht-politisch") view of the Church which goes far beyond the Pauline towards the Roman Catholic. We may always have to remain, as Wernle elsewhere suggests, in the dim light of the probable, but surely we

may expect something far more probable and far more creditable to the first Christian writers than this.

At any rate, even if the eschatological view of the kingdom prevails in the Gospels, there remain the *Logia*; and in them we find not only that view, but, side by side with it, the other. Jesus' words about John the Baptist, the Beelzebub discourse, and the parables of the mustard-seed and of the leaven, all regard the kingdom as already in some sense present; and as these passages cannot in any wise be got rid of, Wernle concludes that both views go back to Jesus Himself. Only, he adds, we must be very careful not to read into Jesus' words our modern modes of thought. Jesus never conceived the kingdom, in the way we do, as a thing slowly growing and by its own ethical force spreading in the world; to Him it was ever a dramatic and supernatural happening in the future; only, as against those who doubted His preaching of its nearness, He appealed to His miracles as signs that the powers of the coming supernatural æon were already at work, and framed the parables of the mustard-seed and the leaven by way of showing that the end was not less certain because the beginnings were small. "So oft auch aus diesen Gleichnissen der Gedanke der allmählichen innerweltlichen Entwicklung des Gottesreichs herausgelesen wird, so oft ist ein modernes Fündlein in sie hineingelegt worden. . . . Mit der ethischen oder innerlichen Gottesreichsidee Jesu ist es nach allen unseren alten Quellen nichts" (pp. 53-4). This is a point that is well worth the looking into; and Wernle's book, small though it is, should not be missed. Meantime, we can only remark that, if Paul was able to moralise the conception of the kingdom, it can only have been through the influence of the moral teaching of Jesus, who may therefore have been able, as some things in the Gospels seem to suggest, to do it Himself.

As the author very neatly puts it, this little book is not for learned theologians, but for learning laymen. It is what we should call a popular lecture on the higher criticism of the

Gospels. Hence its only value for the scholar is that, unencumbered as it must be by processes and details, it throws into bold relief the main lines or principles on which German scholarship is at present moving. It makes clear to us—and it is well that it should be clear—that what we have had within the last few years is nothing other than a sort of return to Baur. O. Schmiedel puts it very frankly. It may, he says (p. 31), be very unmodern to speak of “tendency” nowadays, but the thing has never been disproved; and if Baur went too far in affirming, his opponents have been much too strong in denying. We thus see where we are. The light that shines in the Gospels is not the pure white light of historical truth, but coloured by the beliefs and prejudices and delusions of the writers, who indeed were so dominated by the didactic motive and, in particular, by the desire to magnify and even deify Jesus, that they not only distorted facts but even at times invented them. Luke, for instance, turns everything to suit his ardent universalism, and invented the story of the publican and the sinner in order to show and encourage his Paulinism. Matthew, again, in his zeal for the divinity of Jesus, omits the words “not even the Son” and the question “Why callest thou me good?” In short, says O. Schmiedel, here as elsewhere following his more noted brother P. W. Schmiedel, the only sayings of Jesus we can accept as absolutely historical are those in which there is no trace of the endeavour to make Jesus more than common man. One cannot help asking what right any scholar has to put these things before laymen as if they were the last results of scientific research and therefore as certain as the proved conclusions of natural science. The truth is that Biblical Criticism is not in any strict sense a science at all—it knows nothing, for instance, of experiment; and Schmiedel, who admits that its settled results are continually turning back into unsettled problems, and again and again in support of his positions appeals, not, as true science does, to facts, but to authorities, only misleads when he calls it so. What he puts forward as results are after all only hypotheses; and, what is worse, they do not

fit the facts, or at least do not fit them nearly so well as the old-fashioned one that the Evangelists were honest men. If Jesus had only been such as Schmiedel implies, they would have had no one to write about; and the facts of the early Christian Church are simply inexplicable, unless the Jesus it believed in had been just such as the Gospels describe.

The title at once offends. But, when we get into the book, we find that it is a way the author has—to state an extreme position and then lead us back to something more reasonable; and so we discover, with no small feeling of relief, that his answer to the question that forms his title is not that Jesus was only an ecstatic—a mere enthusiastic visionary and, nothing more, but only that there was in Jesus, beside other elements, an element rightly called ecstatic, in which, however, it is argued, is to be sought the secret of His power. As due to ecstasy Holtzmann adduces in chief Jesus' belief in Himself as the Messiah, which came to Him in a vision at His baptism, and His belief in the nearness of the kingdom of God; and, among other things, His resolve to go to Jerusalem, the atoning significance he gave to His death, and His exclamation before the High Priest. On the other hand, rightly recognising that it is of the very nature of ecstasy to be transient, he shows very clearly and fully how readily Jesus passed from ecstasy to clearness—as from His cleansing of the Temple to His marvellously prudent answering of questions, and how strictly he kept His enthusiasm from running out into fantastic acts. The temptation began in ecstasy and ended with the quoting of Scripture. His piety and His force of will kept Him on the rails of quiet earnest work. He even repressed enthusiasm in others. He refused to make His disciples fast, and rebuked the sons of Zebedee for their visions of power. Moreover, His teaching, even in those very points—such as non-resistance of evil—where it has often been assailed as extravagant, is almost entirely free from the ecstatic. Indeed, the heart of it—God's love toward sinners—had its root in the Old

Testament ; and the only difference Jesus' ecstatic beliefs made was, that it impelled Him the more earnestly and courageously to set this view of God in sharp opposition to that of the Pharisees. His ecstasy was the driving power which brought out the treasures of His piety—the Gospel, and made them the common good of men (pp. 132-3).

But what does Holtzmann mean by the term ecstatic? Seemingly he calls ecstatic any belief or feeling that goes beyond the common contemporary range. Thus of Jesus' belief in His Messiahship he says it is so extraordinary that the holder of it must have been an ecstatic. Of His belief in the nearness of the Kingdom—borrowed from one who was an even more pronounced ecstatic than Himself—Holtzmann remarks : “ Das ist nicht die Weltanschauung einer ruhig die gewiesene Strasse wandernden Persönlichkeit ; wer den baldigen Zusammenbruch der ganzen bestehenden Weltordnung vor Augen sieht, der lebt in einem den meisten Menschen fremden Gedankenkreis ” (p. 50). In like manner, His faith in God was so far beyond the common, and His interpretation of His death so extraordinary, that they can only be called ecstatic (*cf.* pp. 104, 113). Does it then follow that all such ecstatic beliefs are false? By no means. For, if that were so, every one, every great man in history, who saw farther or felt more deeply than his contemporaries, would have to be written down a visionary. What comes to a man by ecstasy may be truth ; but also it may not. And in regard to Jesus this is just the point Holtzmann fails to make clear. In an ecstatic moment Jesus depicted Himself in a parable as the Son of God ; He believed Himself to be the Christ of God ; was He in very truth what He believed? Holtzmann does not just say. He declares Jesus an ecstatic, but leaves his readers to decide for themselves whether He was a deluded visionary or a God-inspired mystic. Nevertheless his book suggests the true answer. If there was an ecstatic element in Jesus, the other elements in Him authenticate it. The very fact that the main course of His life was so calm and sane, so full of love and good works, of words wise and deep, so free from ascetic extravagance

and fantastic acts, assures us that even His loftiest utterances and most stupendous claims reflect the truth. Read alongside of recent books on the psychology of religion—Professor James's chapters on mysticism, for example—Holtzmann's book might possibly be found suggestive.

The first edition of this work was briefly noticed by the Editor in THE CRITICAL REVIEW of November, 1901 (p. 567), and was then described as "a historical inquiry, not remarkable in any way for novelty, but conducted with fairness, and insight, and sobriety". In the second edition, the third section ("The Miracles in the Life of Jesus"), the fifth ("The Death and the Resurrection of Jesus"), and the sixth ("The Self-Consciousness of Jesus"), have been entirely rewritten; and various minor changes have been made so as to render the book more grateful to non-theological readers. As a popular work it is just what is wanted—modern in tone and liberal in its critical views, but deeply pious in spirit and conservative in essentials. The chapter on miracles and the pages on the miraculous birth of Jesus are exceedingly well done; and indeed the whole book reveals that discriminating faith the present times most urgently ask for—a faith that can distinguish between spirit and form, between the things that are first and the things that are only second.

JOHN LENDRUM.

Carl Schmidt's Petrus Akten.

Die alten Petrus Akten im Zusammenhang der apokryphen Apostellitteratur nebst einem neuentdecktem Fragment, untersucht von Carl Schmidt. Leipzig: Hinrichs, 1903. 8vo, pp. vii. + 176. Price 5s. 6d. net.

THIS is a work which has been long promised, and which will receive, as it deserves, the closest study and attention from all students of the subject. It was published in June, and is to be followed by the *Acta Pauli*, to which it is intended to serve as an introductory study. Dr. Schmidt in this volume gives us his general view of the authorship of the Encratite Acts, which he holds to have been from the first Catholic. It is a mistake, according to him, to regard even the Acts of John as Gnostic, and equally a mistake to suppose that the Acts of Peter, so far as we possess them, are Gnostic either in their present or their supposed original form. Corrections they no doubt received in the process of transmission, but not of such a nature as to radically alter the work. In short, he does not believe in Lipsius' general theory that all the original Gnostic Acts underwent a Catholic recension, but is of opinion that the scribes altered the MSS. from purely subjective reasons, and did not act under authority. They suppressed, *e.g.*, stories of married women being persuaded by the Apostles not to live with their husbands, because that offended the taste of a later age. We have examples of this in the stories quoted by Euodius from the original Acts of Andrew (see p. 53). But there was no such reconstruction of the originals as would be involved if we suppose that the writer of the Apostolical Constitutions (vi., 8) had before him an original text when he treats the disputation between Peter and Simon Magus at Cæsarea as a portion of the Acts of Peter, and

the occasion of Peter's flight to Rome. Schmidt treats this statement of the Apostolical Constitutions as a mere error. It is true that in the Clementine Recognitions (i., 74) an intention to visit Rome is indicated which is never fulfilled. That, however, would not, according to our author, be indicative of anything but a change of plan on the Clementine writer's part. For Simon's flight to Rome was not due to his discomfiture at Cæsarea, but rather to the reason assigned in our existing Acts of Peter, *viz.*, an act of theft on Simon's part from a Jerusalem matron. Schmidt would, therefore, quite disagree with Hilgenfeld in regarding a portion of the Clementine Recognitions as having been originally a dialogue between Peter and Paul, under the mask of Simon Magus. These pseudo-Clementine discourses are, according to Hilgenfeld, based on those which the writer of the Apostolical Constitutions describes as forming a portion of the Acts of Peter. But Schmidt does not believe the Clementines to have been in existence before the end of the third century. He points out that the author of the Syriac Didascalia, writing in the third century, represents Simon Magus as following Peter from Jerusalem (not Cæsarea) to Rome, and betrays no knowledge of a previous conflict in Cæsarea. But it is not safe to argue from his silence. In fact Schmidt seems too lightly to reject the evidence for an original second century source for the Clementines. It is true, as Dr. Hort in his study on the Recognitions pointed out, that Hilgenfeld himself now admits the historical character of Simon Magus, but that veteran scholar still explains the clear references to St. Paul in our present Clementines by the existence of an original work underlying the earlier part of the Recognitions, in which Simon Magus was solely a mask for St. Paul. What Gnostic, asks Dr. Schmidt, would have dreamed of representing Simon, the great protagonist of the Gnostics, as the butt of St. Peter? But what if Simon, at that time, was simply a Samaritan Christian, and the writer of the original anti-Pauline romance simply a Jewish Christian, hating all Samaritans with the inherited instinct of an ancient race feud? It is highly probable that the

Samaritan, like the Essene, Christians did not find it easy to give up their pre-Christian practice of magical incantations, and the accusation that Simon represented himself as a god may ultimately rest on the fact that the general theory of Adoptionists was that every believer became a Christ, a theory which Mr. Conybeare has abundantly illustrated in his *Key of Truth*. Considering the polemical methods of those days, it would not be unnatural for a Jewish Christian opponent to ridicule the Apostle of the Gentiles by satirising him as one of the hated Samaritans, the most extreme and invidious example he could select of the class of Gentile converts.

But, according to Dr. Schmidt, if the writer were simply a Jewish Christian, and not in open opposition to the Church, but simply to the Pauline section of the Church, then he was not a Gnostic, for his definition of a Gnostic is "the founder or adherent of a conventicle". He argues, at some length, that the author of the Acts of John was, in this sense, a Catholic writer. But surely the real differentia of a Gnostic is not his position within or without the Church, but rather the nature of his teaching. If Gnostic teaching was at first tolerated within the Church, it was none the less Gnostic. The argument on pp. 127, 128 is most extraordinary. Schmidt would maintain that a man was not a Gnostic, even if he believed and taught that the Creator of the world was not the good God, but the Demiurge, the adulterous offspring of Satan and Sophia! But, argues the author, St. Paul himself would have to be reckoned as a Gnostic, if you judge by the standard of teaching, and not by that of open exclusion from the Church. For in Col. i. 16 we find a doctrine of angels not very dissimilar from that of the Gnostics. But is there not all the difference in the world between the mild Gnosticism (if it be Gnosticism) which regarded the second and third heavens as peopled respectively by demons and angels, and that which regarded the whole visible universe as inherently evil? The whole question turns on the definition of the term "Gnostic". Would not a better definition than Schmidt's be that a Gnostic was one who taught the inherent evil of matter?

Turning now more in detail to Schmidt's position as to the authorship of the Leucian Acts, he has made his case perfectly clear that the Acts of Peter, as we have them (and we have to thank him for the publication of another interesting fragment) are a Catholic work. The writer shows traces of the use of the Acts of John, but he evidently knew and acknowledged the early Roman symbol. The chronological data are most carefully worked out, and the date of the present work is most convincingly shown to be c. A.D. 200-210. The treatment of the whole question is most scholarly, and the evidence of St. Augustine, in particular, has been most fully worked out.

But the author has failed, in my judgment, to disprove the existence of earlier Gnostic recensions. Willingly conceding that the Gnostic author (or authors) of the earlier recensions were within the Church, yet the evidence that these earlier forms existed is very strong. The fragment of the Acts of John published by James is an example of the type of earlier recension, and the same author probably produced the originals of the Acts of Peter, Andrew and Thomas. The Acts of Paul had, we know, a separate author, but the original quartette of Leucian Acts, *viz.*, the Acts of Peter, John, Andrew and Thomas, are so clearly connected by Photius with one author, pseudo-Leucius, and are so definitely linked together by Eusebius, and so constantly treated as the work of Leucius by Roman Popes in their lists of Apocryphal books, that it is hard to reject so strong a chain of evidence. Schmidt appears to me more than once to strain the wording of the texts which refer to these Acts in support of his peculiar view that pseudo-Leucius wrote the Acts of John alone, *e.g.*, on p. 54, where in the sentence, "*Cetera autem, quae vel sub nomine Matthiae sive Jacobi minoris vel sub nomine Petri et Johannis, quae a quodam Leucio scripta sunt,*" etc. (Rescript of Innocent I., A.D. 405), he maintains that the relative "*quae*" only refers to the Acts of John, and not to those of Peter also. Has he not here been biassed by a preconceived theory? So, again, on p. 74, in the statement of Philastrius about these Acts,

"Non intelligentes multa addiderunt et tulerunt quae voluerunt haeretici," would not the natural sense be: "Unintelligent people have added a great deal, and heretics have abstracted what they pleased"? Here neither Lipsius nor Schmidt gives a quite natural sense, the former putting a full stop at *intelligentes*, which he connects with the previous sentence, and translating: "The heretics have added a great deal and abstracted what they pleased," and the latter: "Unintelligent people have added and abstracted a great deal, which was just what the heretics wanted," *i.e.*, the heretics could not have made the use they did of these Acts, if unintelligent Catholics had not tampered with them.

Now the translation which I have ventured to suggest implies not only that there were two recensions, a Catholic and a Gnostic, but also that the latter was marked by its omissions, and the former by its stupid additions. This so exactly corresponds to the general method of treatment on the part of the Catholics, as witness the later Acts of Prochorus, and also with the general accusation brought against the Catholics by the heretics, *viz.*, that they had interpolated the original documents of the sacred writers, that I cannot but think this is the true sense. The heretics included these Apocryphal writings in their Canon, as we learn from St. Augustine (*De hær.*, 46): "Ipsiusque Testamenti novi Scripturas tanquam infalsatas ita legunt, ut quod volunt inde accipiant, quod nolunt rejiciant, eisque tanquam totum verum habentes nonnullas apocryphas anteponant," and in another passage, speaking of the New Testament of the heretics, in which we must remember these Acts were included, St. Augustine remarks: "Nihil proferam eorum quae solent immissa esse dicere" (*De Moribus, Eccl. Cath.*, i., 2). Schmidt argues that Augustine and Turibius betray no knowledge of two recensions. But to have admitted the existence of two recensions might have been a tactical mistake. This was just what the heretics wished to prove.

The Acts of Thomas are held by Mr. Burkitt to have been originally a Syriac work. But since Epiphanius relates that a certain Joseph discovered, amongst other documents,

Hebrew Acts of the Apostles, the truth may be that all the Leucian Acts were originally written both in Greek and Syriac. Bilingual MSS. of the Gospels (in Greek and Latin) are amongst the very oldest in existence. May there not have been an earlier type of bilingual MS. in Greek and Syriac?

The new fragment of the Acts of Peter, printed at the beginning of the book, is a Coptic version of the story of Peter and Petronilla, hitherto only known to us in an incomplete form, as referred to by St. Augustine, and in the Acts of Philip, and the Acts of Nereus and Achilleus. It was discovered in a wall at Akhmim, and this reminds one that the Gospel and Apocalypse of Peter were also found in a tomb at Akhmim. It would, therefore, be not improbable that this fragment is part of the original Gnostic Acts. The definite discouragement of marriage in the episode of Ptolemæus and Petronilla, the former being told that "vessels" (a word used for women in the New Testament) were not meant for carnal intercourse with men, is more Gnostic than the general tone of the previously known portions of the Acts (*vide* M. Bonnet, *Actus Petri cum Simone*, vol. i., pp. 45-103). In these, indeed, Agrippa and Albinus complain that Peter robs them of their wives and concubines. As this was the motive for Peter's execution, to have eliminated it would have meant too serious an alteration of the document, but Peter does not otherwise preach against matrimony, as in his address to Ptolemæus in the Coptic fragment, on the other hand he even smiles at the protest which certain rigorists made against his accepting a large donation from Chryse, who evidently stands for Marcia, the concubine of Commodus. This seems inconsistent with the statement that Agrippa's concubines were persuaded by the preaching of Peter to refuse further intercourse with him; still more with the statement that Xantippe, wife of Albinus, "conveniens ad Petrum de castitate servanda sustulit se a marito". Is it conceivable that the same writer introduced these episodes, and yet represented Peter smiling at the present from Marcia, and merely remarking that she was

Christ's debtor? I can only suppose that we have here indications (1) of the original extremely ascetic tone of the whole work, which condemned even marriage; (2) of this original having been re-edited by a Catholic writer, who represents the beginning of a compromise with the world. Had we in our present Acts of Peter the genuine work of the original Encratite author, the ascetic spirit would pervade the whole, as it does, *e.g.*, in the Acts of Thomas.

The subscription of this Coptic fragment would correspond to *Πρᾶξις Πέτρου* in Greek. This indicates (1) that the original title was *Πράξεις Πέτρου*, and that the work consisted of a number of separate stories, each in itself a *πρᾶξις*; (2) that the later title *περίοδοι* was invented in order to distinguish these Acts from the Canonical Acts; (3) that the hitherto known Acts of Peter have been so far altered in general arrangement as to form one continuous story instead of a series of short stories. In confirmation of the general position adopted in this review, it is interesting to note that we have in these Acts of Peter a variation from the Canonical Acts in the story of Simon Magus precipitating himself at the feet of Peter *and Paul*, and offering them money, etc., and that, too, in Jerusalem instead of Samaria (*cf.* Gal. i. 18). The mention of Paul strongly suggests the hand of a Catholic redactor anxious to correct the original reference of Simon to St. Paul. It is also to be observed that if there were no earlier Gnostic Acts of Peter, then these Acts must be considerably later than 2 Peter. But, on the other hand, a comparison of the passages about the Transfiguration common to the two suggests that the Acts of Peter is the earlier document (see Mr. Bate's review of Dr. Bigg's work on the Epistles of St. Peter, *Journal of Theological Studies*, July, 1902).

But if we assign all the four original Acts of Peter, John, Andrew and Thomas to pseudo-Leucius, it must be clearly understood that Leucius, a supposed contemporary of the Apostles, is a mere *nom-de-plume*. The writer must have been a strong Docete, and tradition represents him as having been as much opposed to Cerinthus as St. John was.

This is curious, but the probability is that, although Cerinthus held a mystic view of the Incarnation, the fact that he admitted that our Lord, as regards His merely physical nature, was the Son of Joseph and Mary, made him equally hated by the orthodox party and the extreme Docetes, who believed, like Marcion, that Christ was not born at all. The strange statement of the Acts of John that sometimes the body of the Lord resisted your hand when you touched Him, but at other times it did not, but your hand passed through (as though He were a phantom), implies that the writer of these Acts was an extreme Docete, who held that our Lord had a merely phantasmal body. St. Paul possibly refers to such teaching by emphasising in the words "made of a woman" (Gal. iv. 4) the reality of Christ's birth. Zahn, in assigning quite an early (possibly a first century) date to these Acts of John, is perhaps nearer the truth than Schmidt, who dates them *c. A.D.* 160-170. These early Docetic teachers thought of Christ as a Being similar to the Angel of the Lord. His appearance on earth was to them a mere Theophany, parallel to the Theophanies of the Old Testament. The view is naturally associated with the Essenes, whose secret doctrine dealt largely with angels. When one remembers the curious picture of Essene superstition preserved for us in the Essene form of Invocation printed by Dieterich in his *Abraxas*, with its magical incantations, one may very well imagine that these were the class of people of whom we read in the Acts that they brought their books of magic and burned them in public. They would naturally retain many of their Essene ways of thinking after their conversion, and St. Paul, while really impatient of their Ogdoads, etc., would bear with them, and try to base his teaching on lines familiar to them; hence such a description of the Atonement as that contained in Col. ii. 15. On the other hand he discouraged their "worshipping of angels". We have then in these Apocryphal Acts a survival, probably, of Essene mysticism. Their views were tolerated in the Church until the struggle with Manichæism made it necessary to condemn Priscillian, their fourth century descendant.

The struggle, however, lasted on into the Middle Ages, nor was the Catholic cause finally triumphant, until the drastic methods of the Inquisition suppressed those poor enthusiasts, who went by hundreds to the stake with a firmness and constancy worthy of a better cause. It was, doubtless, for the good of the Church that they should cease to discourage Christian marriage, which was the worst feature in their propaganda. But they are the real originators of the Monastic system, and the study of these Acts has great value, if for that reason only. One recalls the stories of wives leaving their husbands, under the influence of the monks, in our own Anglo-Saxon Church, and it is curious that Aldhelm, the first bishop of Sherborne, in his *Praises of Virgins*, tells the story of St. John turning grass into gold. From the mention of this episode in Euodius we see that it had a symbolical significance. "All flesh is grass," but by the practice of continency it may become gold. This suggests that many others of the at first sight absurd stories in these Acts were really allegories. Take, *e.g.*, the story of the Acts of Peter that Simon kills a man by merely whispering in his ear. Is not this a parable of the malign and deadly influence of his teaching?

To the patient student the study of these Apocryphal Acts may become one of extraordinary interest and importance, and Dr. Schmidt deserves our best thanks for his admirable monograph on the subject.

J. H. WILKINSON.

1. The Representative Men of the Bible.

By George Matheson, D.D., LL.D., F.R.S.E. London: Hodder & Stoughton, 1902. Cr. 8vo, pp. viii. + 369. Price 6s.

2. Gospel Records: Interpreted by Human Experience.

By H. A. Dallas. London: Longmans, Green & Co., 1903. 8vo, pp. viii. + 302. Price 5s. net.

3. The Soul: a Study and an Argument.

By David Syme. London: Macmillan & Co., Limited, 1903. 8vo, pp. xxxi. + 234. Price 4s. 6d. net.

4. Jesus' Way: an Appreciation of the Teaching in the Synoptic Gospels.

By William De Witt Hyde, President of Bowdoin College. London: Longmans, Green & Co., 1903. Pp. xii. + 198. Price 4s. 6d. net.

5. Essays on Faith.

By Rev. P. Hatley Waddell, D.D. Edinburgh and London: William Blackwood & Sons, 1903. 8vo, pp. 246. Price 3s. 6d.

6. A Compendium of the Canon Law.

By Philip A. Lempriere, LL.D. Edinburgh: St. Giles Printing Co., 1903. 8vo, pp. xvi. + 286. Price 6s. 6d.

7. The Celtic Church in Britain and Ireland.

By Heinrich Zimmer, Professor of Celtic Philology, Berlin. Translated by A. Meyer. London: David Nutt, 1902. 8vo, pp. xiv. + 131. Price 3s. 6d. net.

1. In this original and suggestive volume Dr. Matheson writes with his well-known freshness and ingenuity, and gives a series of studies of representative men of the Old

Testament, as he has already done in his study of the portrait of Christ. The standpoint of the author is not that of orthodoxy or criticism, but of sympathetic interpretation of each picture drawn by the artist, who is the medium of revelation. This method of isolated study in the gallery of portraits, and of allowing "no voices from the outside to distract us," has drawbacks as well as advantages. It explains perhaps a tendency in this highly gifted writer to offer us novel and unexpected interpretations rather than what appears to be the natural and obvious meaning of the picture. We are not convinced, *e.g.*, by the reading given of the first portrait, that the primitive narrative of Adam describes not a case of disobedience but of the violation of justice; and again, in the chapter on Enoch we see as little ground for the statement that "the passion for eternal life is the first and the last passion of the Hebrew race". Some of Dr. Matheson's titles, such as "Abel the Undeveloped," "Moses the Practical," "Elisha the Imitative," are natural and felicitous, but to head the portrait of one of Israel's leaders "Joshua the Prosaic" is hardly just to that hero or to the impressive vision that inspired him (Joshua v.). Readers of Dr. Matheson's handsome volume will find much that is striking if also not a little that is strained, and from nearly every chapter will derive pleasure and profit. The devotional tone of the work is enhanced by the short characteristic prayer at the end of each study. "Immorality" appears by an unfortunate misprint on page 79 for "immortality".

2. Mr. Dallas employs a principle that makes his volume, based on the "Gospel Records," an interesting and readable one. This principle is that "intelligent sympathy" is the best organ of knowledge, and that to understand things we must not only put ourselves into the attitude of intellectual assent but also of experimental insight and association. Hence he is led to take up, in the course of twenty-three chapters (followed by three appendices), difficult sayings and incidents in the Gospels, and to interpret the problems they present by bringing them into the light of "human experience".

The two chapters on "The Spiritual Consciousness of Jesus," and those on such points as Christ's "Principle of Education," the "Choice of Judas," the "Barren Fig Tree," are examples of the use of this method of interpretation, which is boldly but reverently applied. Here and there the author is too much influenced by his theory. To attribute so much uncertainty and hesitation to Jesus in His dealing with the Syro-Phœnician woman (p. 42) is to forget the principle of education already alluded to, and to speculate on the fate of Judas (p. 140) is to be guided by sentiment rather than intelligent sympathy. The author in his reference to the Atonement (p. 36) and in his chapter on "Sin-bearing" (p. 246) is open to the charge of theological vagueness, and should include definiteness as well as sympathy in his method of interpretation. In the chapter on the "Resurrection of Jesus," which St. Paul viewed less exclusively "in line with human experience," and on other pages, Mr. Dallas introduces the evidence of modern psychology or "psychical" research. It is a good feature of this volume that the topics chosen are really weighty and are dealt with in the spirit of investigation and without dogmatism.

3. Mr. Syme writes on "The Soul" from the standpoint of modern science rather than in the interest of theology, and with sufficient knowledge of the facts and results of investigation and independence in using them. The seven chapters which make up the volume are clear in statement and vigorous in argument, and contain Mr. Syme's answer to the three questions with which he opens his Introduction—"Is there a soul? Is there any purpose or design in nature? Is there any after life?" Life, in the view here advocated, is the impulse found in every being to resist extinction, and in the last analysis life is a function of mind. "The fundamental error of the physicist is his assumption that matter preceded mind" (p. 93). Spencer's theory of consciousness and "Reflex Action" is denied, and the view held that there are various centres of "psychical" activity in the same body.

This supposition is used to account for the difference of "conscious and unconscious states" (chap. iii.). It is maintained, in face of imposing and opposing authorities in the chapter on "Teleology" (v.), that there is "ample evidence of design in organic nature". The theological reader will find the chapter on "Instinct" (vi.) full of curious and well-chosen information. The argument for immortality in the last chapter admits the legitimacy of instinct also in regard to the future life, and weight is given to the idea that annihilation is everywhere repugnant to the human mind. An appreciation of the change due to Christianity would have strengthened this part of the argument. Mr. Syme convicts Darwin of "a singular mistake" (p. 147) in making natural selection or the survival of the fittest a *cause* instead of only a result, and "thus leaving the origin of species unaccounted for". We do not profess to see how Darwin went on in spite of this inconsistency, any more than we see how Mr. Syme can consistently hold to his view of "the extension of mind" and "the soul's immateriality," and conclude after all that "mind may be a subtle form of matter and matter may be a crude form of mind" (pp. 177, 179). But, criticisms and difficulties apart, we have to thank the author for an able and stimulating book.

4. President Hyde offers us in a simple and unpretending volume an exposition of the teaching of Jesus as drawn from the Synoptic Gospels, when "primitive Christianity was known simply as the Way," and called mainly for practical acceptance and obedience. His mode of viewing and stating the elements of Christ's teaching is recommended as giving an experimental basis for understanding and testing the Christian life, and yielding a proof independent of intellectual difficulties. Jesus' "way" is simply the exposition of the principles He applied to life, and its laws are as indispensable to the Christian as any other set of laws or rules required by the worker or learner. The exposition takes up different aspects of "The Way" in twelve chapters, each with its appropriate title—"The

Father: the Principle of the Way"; "Repentance: the Entrance to the Way"; "Sacrifice: the Cost of the Way"; etc. The author has succeeded in grouping skilfully together the scattered precepts of the teaching of Jesus, and in keeping within the "common-sense proportions" of his plan.

5. The collection of six essays by Dr. Waddell is intended as a continuation of his two previous volumes on Christianity as a Gospel and an Ideal. The present volume looks at the Christian religion as Thought or in its relation to Reason. The first essay, "Faith and the Gospel," is abstract and general in its statements and criticisms, and is typical of the others—"Faith and Theology," "Faith and Protestantism," etc. We find it difficult to get any concrete result out of Dr. Waddell's thinking, or to measure the progress made at each chapter. The definition of faith as having something universal in its nature, and grasping at a thought of final unity, gives us one clue to the author's meaning; another perhaps is that faith or the Christian religion is of value because it can be allied with thought and philosophy, and with the conception of higher unity or reconciliation of all things in God as absolute and self-conscious Spirit. In a word, these essays, like the scheme of thought moulding them, are Hegelian, and suffer from excessive vagueness and indefiniteness. We would get more good from Dr. Waddell's insight and penetration, in criticism of movements like Protestantism and Rationalism, and of writers like Mr. Kidd, if he would free his mind and his style from these tiresome "categories of thought".

6. The learned author of *The Canon Law* has compiled a treatise of great ecclesiastical interest and given proof of wide and accurate acquaintance with his subject. The material drawn together is ample, and the various books and chapters are clearly divided and arranged. The list of authorities made use of, and the appendices and index at the close, show that the author has spared no pains to

give completeness to his volume. Dr. Lempriere is to be congratulated on providing an excellent and handy compendium; which cannot fail to be useful and indispensable to the clergy and students of the Scottish Episcopal Church. Complaint is made (p. 77) that the pittances received by some of the bishops of the Church "in" Scotland are most inadequate. Presbyterian "bishops" in various dioceses can sympathise with this complaint, while agreeing that "the people of Scotland are in other ways liberal in support of religion".

7. Professor Zimmer's work on "The Celtic Church" was contributed first to the pages of a German periodical, and now appears in a translation which reads well. By the Celtic Church the author denotes the branch of the Christian Church found in parts of Great Britain and in Ireland before the arrival of the missionary Augustine (A.D. 597). This first period is surveyed in chap. i. The history of the second and third periods (A.D. 500-800, and A.D. 800-1200), during which the Celtic Church existed independently by the side of the Anglo-Roman Church, is sketched in the remaining two chapters. The "Patrick Legend" is traced to its source and exposed, and in all respects this historical sketch is an independent and thorough piece of work.

Three other slight volumes fall to be noticed. *The Church of England*, an appeal to facts and principles, by the Rev. W. C. E. Newbolt, M.A., and Rev. D. Stone, M.A. (London, Longmans, Green & Co., pp. 56, price 2s. net), a good armoury for weapons of Church defence; *St. Paul*, a series of devout but not distinctive addresses by Rev. Rowland W. Corbet (London, Elliot Stock, pp. x. + 141, price 3s. 6d.); and *The Book of Praises* or *The Psalms* by C. E. Stuart (London, E. Marlborough & Co., pp. 184, price 3s. 6d.), "an attempt to trace their sequence" and to understand them "prophetically".

W. M. RANKIN.

The Seven Tablets of Creation.

Or the Babylonian and Assyrian Legends concerning the Creation of the World and of Mankind. Edited by L. W. King, M.A., F.S.A., Assistant in the Department of Egyptian and Assyrian Antiquities, British Museum. Vol. I.: English Translations, etc. Vol. II.: Supplementary Texts. London: Luzac & Co., 1902. Price, vol. I., 18s. net; vol. II., 15s. net.

THESE two volumes form an important addition to the ancient literature of Assyria and Babylonia which is now available for the English student in his own language. For Biblical study no part of these old records is of greater interest or importance than the Creation narratives. And since the publication in 1876 of *The Chaldaean Account of Genesis* by the late Mr. George Smith, the points of resemblance between the cosmogony of the Bible and that of ancient Babylonia have received considerable attention. With the discovery of new material, additions have been made to the literature of this subject; and Mr. King has lately collected so much fresh information as to make a new translation of the Creation Tablets desirable if not necessary; hence the two handsome volumes before us. The most recent works on this subject were by Delitzsch in 1896, and Jensen (second edition) in 1900. Only twenty-one tablets and fragments were used by those two scholars; for his present work Mr. King has used forty-nine. These tablets vary considerably in date and character. The earliest were made for the library of Ashur-bani-pal (say about the middle of the seventh century B.C.). These "are beautifully written in the Assyrian characters upon tablets of fine clay". The later, Neo-Babylonian, tablets are not so carefully written, and appear to have been prepared at different times, and for

a variety of purposes—some for private use, some as votive offerings to be deposited in the temples. Some are "Practice-tablets," containing extracts from the Creation Poem, written out by students, partly as a practice in writing, but also, no doubt, as a help to learning the text by heart.

The new matter now made public by Mr. King is distributed among all the Seven Creation Tablets. But the most interesting part is that which is assigned to the Sixth. Of this Tablet nothing had been known previously. For the Biblical student nothing in the Creation poem surpasses in interest or value the fragment with which this Sixth Tablet opens. It gives the beginning of the account of the creation of man. It has been conjectured that when Marduk overthrew Tiamat, and brought order out of chaos, some of the gods complained that in the new state of affairs they were (or were likely to be) neglected. And (in Mr. King's new fragment) the Sixth Tablet opens thus: "When Marduk heard the words of the gods his heart prompted him and he devised [a cunning plan]. He opened his mouth and unto Ea [he spoke]. . . . My blood will I take and bone will I [fashion]. I will make man that man may []. I will create man who shall inhabit [the earth]. That the service of the gods may be established, and that [their] shrines [may be built]."

The purpose of man's creation, therefore, is that, through him, the service and worship of the gods may be attended to. Moreover, the blood of the Creator is to be used in the making of man. This statement creates a point of contact with the Old Testament. When man was made the Creator breathed into his nostrils the breath of life. Blood was the equivalent of life. The reference to the *bone* in the creation of the human race also reminds us of the Old Testament narrative. Mr. King's opinion is "that the Hebrew narratives of the Creation were ultimately derived from Babylonia, and were not inherited independently by the Babylonians and Hebrews from a common Semitic ancestor" (Introd., p. xcv.). The Semitic ancestor may be given up, unless it should be held that the original language was Semitic. But what of the

Sumerians? Mr. King tells us that "the origin of much of the Creation legends may be traced to Sumerian sources" (*ib.*, p. lxxix). May not the Sumerian and Babylonian narratives conceal an original tradition which, having been transmitted through many generations of men who had lost all true knowledge of God, appeared at length in the form it assumes in these early records? In any case, the Old Testament narrative is, in essence and spirit, so different from that of the Babylonian Tablets that a supernatural revelation would not be so remarkable as a human mind, or a series of human minds capable of converting the latter into the former. Supernatural agency is required at some point: where?

Regarding the literary character of these Creation narratives, Mr. King's view corresponds to that of advanced critics of the Old Testament. He holds that "Five principal Strands may be traced which have been combined to form the poem" (Introd., p. lxvii.); "that the priests of Babylon made use of independent legends in the composition of their great poem of Creation" (*ib.*, p. lxx.); and "that the bulk of the poem, as we know it from late Assyrian and Neo-Babylonian copies, was composed at a period not later than B.C. 2000" (*ib.*, p. lxxx.).

It is scarcely necessary to add that these volumes exhibit the admirable and attractive workmanship of the series to which they belong. The Supplementary Texts in vol. ii. are worthy of, and such as we expect from, the trusted officials of the British Museum.

GEO. G. CAMERON.

Christianity and Modern Civilisation.

Being some chapters in European History. By W. S. Lilly, Honorary Fellow of Peterhouse, Cambridge. London: Chapman & Hall, 1903. Pp. 373. Price 12s. 6d. net.

THE volume before us appears to be the outcome of a genuine "religious enthusiasm"—dwelt on especially on p. 241 as "the key of the enigma" of Gregory VII.'s character—and, if we want a key to the further enigma, how it is that an author evidently so widely read could commit himself to so many startling statements, erroneous assumptions and unwarranted inferences as the book contains, that key is to be found in the same enthusiasm paralysing the faculty of critical discernment. He has here strung together a number of thoughtful essays more or less connected with each other, and all of them, except one, *réchauffées* from older works. There is prefixed to the series a dialogue of three friends, under the question-title, "What can history teach us?" which is the best chapter in the book. The next best is the last on "Holy Matrimony".

It is somewhat startling to be told that at the Council of Jerusalem, in Acts xv., "the action of St. Peter saved the future of Christianity". This seems moulded on the prevailing typical thought of the volume—the glorification of the mediæval papacy—and to be designed to pave the way for the further statement, that "the rod of ecclesiastical power passed from Mount Sion to the Vatican Mount" (pp. 73, 74), seeming to claim divine appointment equally for both, and therefore in conflict with the tenour of the divine declaration in St. John iv. 21, as regards the abolition of local sanctities of preference. The *speech* ascribed to St. Peter in Acts xv. 7-11 makes of course for the decree enunciated by St. James

in v. 20. The "action" ascribed to him in Galatians ii. 11-13 makes exactly the other way.

The author's enlistment of St. Paul in support of the superiority of the celibate state to the married seems wholly to overlook the distinction which that Apostle so clearly draws between what he spoke by way of advice and what he delivered by way of commandment (see 1 Cor. vii. 6, 10, 25, 40). He adds a remark on St. Paul's "undoubting belief in the *parousia*" as influencing that advice (p. 81). This, with the author's comment on it, seems again to overlook the Apostolic correction of the error of that belief which he had written some five years previously to another Church (2 Thess. ii.). It may indeed be gathered from the language of 1 Cor. vii. that the married state involves a solidarity with secular interests from which the single state is free. But still there remains the fundamental fact that we are made male and female, and that the continuance of the race, thereon depending, is part of the primary divine ordinance; and that departure from it under whatever dispensation, must always be rather the exception than the general rule. The Apostle also recognises the fact that "every man has his proper gift of God, one after this manner, and another after that" (v. 7), echoing in spirit the Master's words, "He that is able to receive it (celibacy), let him receive it" (St. Matt. xix. 12). But again, on the assumption that the advice (not commandment) given in 1 Cor. vii. was really given under a presumption of the *parousia* as then in fact nearly impending, we know from experience that that presumption was erroneous; and that fact cannot but qualify the view we take of the advice. Further yet, the step from exceptional cases of single life preferred on higher grounds by the individual, to societies male and female formed aloof under a vow for life, is practically enormous, and their example in history is the reverse of encouraging. The broad fact which stamps them throughout is that of constant and conscious declension. Why else through all the centuries, from Benedict of Nursia downwards, do we find perpetual fresh starts made of new orders, with new codes of discipline, confessing in effect the

successive failures of their predecessors? This argument of course is quite consistent with the admission of the vigour and concentration which such orders and houses gave to missionary effort, their rescue of learning, their educational benefits, their ample hospitality, and other indirect advantages in a turbulent and often half-lawless age. Apart from the snare of perpetual vows, society might even be glad of a few of them still, as a refuge for the lonely or life-weary.

Equally misleading is the statement concerning the apostolic age on p. 83: "The standard of orthodoxy was most rigidly enforced. It is a vast error to suppose that St. Paul the Apostle was one whit more tolerant than Saul the Pharisee." The "excommunication" referred to on the same page was not for any error of belief, but for a breach of elementary morals. Only for a denial of the resurrection does St. Paul seem to have enforced such a sentence (2 Tim. ii. 17, 18; cf. 1 Tim. i. 19, 20; 1 Cor. xv. 12) as the "delivery unto Satan". Probably St. John would extend it to those whom he denounces as the "many anti-christs" (1 John ii. 18; cf. 22, 23, iv. 3; 2 John 7-11). It may be added in passing, that the "delivery unto Satan for the destruction of the flesh," was probably something more than exclusion from the Church, and may possibly be viewed in connexion with St. Peter's doom on Ananias in Acts v. The offences for which the offender's society is to be forsaken in 1 Cor. v. 11 are all against the moral law. As regards "*tolerance* of error" there lurks an ambiguity in the word. No doubt the Apostle would have rebuked with due severity any unsoundness in the faith, as is specially clear from his instructions to Timothy and Titus. But that he would, if he could, have used against them the methods familiar to him when he was a persecutor, which appears to be the sense intended—to judge from the next sentence, comparing his attitude and practice with "the severities of the Holy Office"—is absolutely without proof, and is an undue assumption.

The office of bishop as recognised by Ignatius was far from being the monarchical episcopate of later times. The

presbyterate is associated with the bishop, and often even the diaconate, for purposes of Church government, in the system to which that martyr refers. Thus the statement that "each Church was ruled by its Bishop" conveys a false idea; cf. *Conc. Carth.*, iv., canon 23, "Irrita erit sententia episcopi nisi clericorum praesentia confirmetur". With that false idea established the pedestal was raised for an "episcopus episcoporum". For a series of examples, all to the same effect, see Bishop Lightfoot's *Epistle to the Philippians*, pp. 226, 227, ed. 1869.

Here again is a curious distortion of literary testimony on behalf of the Roman Church:—

"Before the first century is over, we see its bishop, St. Clement, intervening, unasked, in the dissensions of the Church of Corinth and speaking as one having authority like that of a modern Pope".

And the writer proceeds in a note to cite two passages in which occur the phrases, "words spoken *through us* . . . things written *by us*," as though the writer here assumed the "we" of authority or superior dignity. But the epistle entitles itself in its opening line, "The Church of God located in Rome to that located in Corinth," thus "through us" and "by us" signify the plural character of the community only. Neither is there a single sentence throughout, including those quoted, which any other Church, say of Ephesus or Antioch, might not have suitably addressed to a sister Church similarly troubled. Further, that the writer was Bishop of Rome at the time is an assumption wholly without evidence. To confound the self-declared letter of one Church to another with a claim to quasi-papal dictation, at once discredits the author as a historical critic.

That the pretensions of the See of Rome arose, when first noticeable, entirely from its central position and imperial importance, aided by its being the one known city of the West where two great apostles had laboured and died, is written broadly on the face of the history of the first four centuries. We can trace the pretensions of Rome *ab ovo*; first the egg and incubation, then the chick, next the

cockerel, until at last the full-fledged bird, tiara-crested and spurred, struts before the churches and kingdoms and crows lustily over them all.

Backed in its spiritual pretensions by the secular arm, and shamelessly accepting extension of spiritual jurisdiction from that arm purely and simply, that See was indebted in succession to Gratian, Valentinian, Pepin Heristal, and Karl the Great, for the position which it acquired in things temporal and spiritual. Its bishops became secular potentates and statesmen, as well as ecclesiastical chiefs. As policy dictated, they could confuse or distinguish the rights claimed under this head or that. And the result has been a constant confusion in history of their two functional aspects. As statesmen, measured by the mediæval standard, they average very high; as spiritual rulers, measured by that of the New Testament, they average very low. This confusion our author's mind has not escaped.

When the Church converted the world in the person of Constantine the Great, the conversion was largely mutual. Thence dates the introduction of coercive penalties such as banishment, deprivation, etc., against forms of misbelief or disbelief, the standard of legal orthodoxy being fixed by imperial edict. When the Church of the West gradually assimilated the young barbarian nations, the physical force was on the side of the neophytes, and then began the empire of fraud—pious fraud of course, which opened a long chapter of Church history of which we see not yet the end. The principle which underlay this was that a falsehood, told or acted, which conduced to an object ostensibly sacred, became thereby sanctified, and worthier of being propagated and accepted than the truth which it contradicted or displaced, not being ostensibly so conducive. Agreeably to this, falsehood is not reckoned among the deadly sins by a Church which claims to be an infallible teacher of morals. From "the world" which "lay in the Wicked One" that Church first took over his sceptre of violence, and then from him who "is a liar and the father of it," his sceptre of fraud. The astounding result is the mediæval papacy,

which, with these two principles of force and fraud concentrated in it, we are now told was infallible in its morality all along, and being so still, must necessarily retain, while it lasts, both these characteristics. The subtle combination of the two elements of force and fraud was the distinctive note of the Jesuits—the iron hand in the velvet glove, or rather all the hundred hands of Briareus at once so steeled and velveteed. Of the contributions of that fraternity, however, to “Modern Civilisation” no notice is taken by our author; save that on page 277 a trio of the Order is credited with a recasting of Latin devotional hymns. As the greatest opportunists of history, censured at intervals by eleven popes, expelled in turn from every nation which owns the papal sway, suppressed, and then restored, they surely merited something more than this scanty recognition. Possibly Mr. Lilly, having rose-watered the Inquisition (which was really the police office of the Canon Law, and therefore committed to the whole fabric of force and fraud which was built into it), may have a chapter in store for the Jesuits in some future edition.

As regards the present final chapter, on “Holy Matrimony,” those who believe that woman was created a wife, and that, therefore, facilities for divorce spell the moral ruin of womanhood, will without hesitation thank the author for his timely and powerful argument.

HENRY HAYMAN.

1. The Festival of Spring.

From the Divan of Jelal-ed-din. By William Hastie, D.D.
Glasgow: James Maclehose & Sons, 1903. 8vo, pp. xxxvii.
+ 63. Price 3s. net.

2. Economic Ideals.

By J. D. White. London: F. R. Henderson, 1903. Small
8vo, pp. 82. Price 2s. net.

3. Mönchtum und Sarapiskult.

Von E. Preuschen. Giessen: J. Ricker'sche Verlagsbuchhand-
lung, 1903. 8vo, pp. 68. Price 1s. 6d.

4. The Witness of Science to the Method of Christ's Kingdom.

By John Coutts. London: Hygienic Publishing Agency, 1903.
8vo, pp. 224.

5. Études sur l'ancienne poesie latine.

By H. de la Ville de Mirmont. Paris: Albert Fontemoing,
1903. 8vo, pp. 409.

6. Die Leibniz'sche Religionsphilosophie.

Von Dr. Phil. Heinrich Hoffmann. London: Williams &
Norgate, 1903. Royal 8vo, pp. 105. Price 2s.

7. History of Egypt.

By Röss G. Murison, M.A., B.D., Lecturer in Oriental Languages,
University College, Toronto. Edinburgh: T. & T. Clark.
16mo, pp. 115. Price 6d. in paper, 8d. in cloth.

1. IT is sad to have to refer to the versatile author of this translation of Persian poems into English verse as the *late* Professor Hastie of Glasgow University. To his philosophical and theological and legal lore he added a pleasing faculty of writing verse. In this volume is contained his translation of fifty gazels from the Persian mystic poet Jelal-ed-din,

who flourished in the thirteenth century of our era. These gazels are odes in different metres celebrating love and religion. They are unequal in feeling and melody, but some of them contain exquisite turns of thought and expression. Perhaps the finest are those entitled "Faith," "Dependence," "Confession," "Renovation," "Love's Freedom," "Self-realisation".

Dr. Hastie writes a characteristically vigorous "appreciation" of Jelal-ed-din, who, he claims, is now acknowledged "as at once the Dante, the St. Bernard, the Spenser, the Milton, the Angelus Silesius and the Novalis of the Orient". He supports this rather superlative opinion by quotations from Von Hammer, Sir William Jones, Sir John Malcolm, Ethé, Hegel and other writers who esteem Jelal-ed-din's mystical and lyrical poetry. In closing his Introduction Dr. Hastie cannot resist an attack on the more popular Persian, Omar Khayyam, his morbid imagination, and the "neurotic votaries" of his cult.

2. This is an economic essay in a popular style arguing in favour of the Single Tax. The author has pondered the principles of taxation and discovered the injustice of the present method. He would remedy matters by making taxes fall on the owner rather than the occupier, by keeping all taxes off industries, and by free trade, as he calls it, in postal arrangements to facilitate distribution, and by free trade in money to liberate capital.

The book has only eighty pages, and being written in a general and popular manner it makes a pleasant afternoon's reading.

3. The author sets out to examine the alleged origin of Christian monachism from Egyptian religious practices and especially from the methods of the devotees of Serapis or Sarapis, on which recent papyri throw some light. The author, who is a licentiate of theology, has bestowed a good deal of attention on narratives relating to priests and priestesses attached to the temple of Serapis at Memphis, and

concludes that these attendants of the shrine in residence in the precincts of the temple were the forerunners of Christian monks and nuns. He quotes from various papyri descriptions of their duties, and discusses the force of such terms as *κατοχή*, *ἱερόν*, which occur in the narratives. But it may be questioned if the thesis underlying the title is demonstrated, *viz.*, that there is a direct connexion between monkhood and Serapis worship. All the author succeeds in doing is to show that there was a body of self-denying *ἱεροδουλοι* attached to the Serapeum at Memphis. The connexion of monachism with Egypt through St. Antony is rather implied than discussed in this essay.

4. The main purpose of this book seems to be to assert the reasonableness of the Bible as against popular Agnosticism. But in working out this idea the author is hampered by two faults. He seems unable to take or give a critical estimate of the movements referred to, and he cannot get free from a kind of hortatory homiletic on topics that had better be discussed calmly.

He is enamoured of the number seven and finds various cycles of seven in the physical, the intellectual and the psychical world. The result is a series of opinions on a number of topics, theological and scientific, which are doubtless interesting to the author but which do not grip the attention of the reader.

5. This is a volume of 400 pages containing critical studies of the fragmentary works of Latin poets like Andronicus and Lævius and unknown writers. The author, who is a Professor of Latin at the University of Bordeaux, writes in elegant French a fascinating study of Livius Andronicus, to whose works he devotes half the volume. This discussion reveals the distinguished place of Livius Andronicus as the father of Roman dramatic and epic poetry. The rest of the volume is taken up with four essays: on the *Carmen Nelei*, probably belonging to the same time as Livius Andronicus; on the life and work of Lævius; on the *Satura*, the nucleus

of the later drama, and finally on the Nenia or dirges, epitaphs, funeral orations, extant as fragments of unknown authors.

The book is well printed. Its bright style and scholarly treatment make it a pleasure to read.

6. The author investigates Leibniz's position as a contributor to the philosophy of religion from four points of view:—

(1) In relation to the crisis of religion which sprang from the method of scientific induction, in its youth in Leibniz's day. He was persuaded that religion and philosophy must coincide, philosophy settling the principles of religion. Thus religious problems must be undertaken for settlement by philosophy. He refused to admit the ultimate antagonism of religion and science, which he characterised as the handmaid of religion for the glory of God.

(2) In relation to the leading truths of natural religion, *viz.*, God and the Soul, especially its immortality. Of the standing arguments for the existence of God Leibniz selects the teleological as the most convincing. There is a pre-established harmony which God works out in events. Unless we admit that God has an object in His action we are driven to atheism, according to Leibniz. In teleology is to be found the reconciliation between philosophy and religion: for if God is the ultimate ground of all things there cannot be final contradiction between various products of His mind. The God of Leibniz's thought is an infinitely perfect spirit akin to man. At times there is a pantheistic tendency in Leibniz, but his doctrine of the perfect monad makes for theism. Leibniz insists upon an immortality of continued consciousness. Anything less he considers absurd.

(3) In relation to religious life. Leibniz teaches that the knowledge of God leads to contentment with our lot and with the order of nature. Religion and optimism are thus bound up together. Pessimism is therefore irreligious. Surrender to God's will is the secret of contentment. The religious life shows itself in moral activity.

(4) In reference to the truths of revelation. Leibniz holds

that the proof of the credibility of revealed truth is in the domain of history. To prove the truth of Christianity is the object of history, and the development of religion has justified the claims of Christianity. Leibniz desired to rationalise Christianity and to arrive at the essence of the religion by a process of critical thinking which would eliminate the accidental elements that impress the popular imagination.

This study of the religious philosophy of Leibniz may be heartily recommended for its careful and lucid arrangement and for its explanation of the analysis by apt quotations and references.

This primer is a model of compactness. The writer out of the fulness of his own knowledge of the history of ancient Egypt has selected for special treatment the leading movements and silhouetted the bolder spirits among the rulers of Egypt. The result is a vivid picture of Egyptian history and customs and thought told in a bright taking way that will charm the youthful readers for whom the book is meant and lead many to read for themselves larger volumes on the mysterious land of the Pharaohs. The author uses, in the earlier dynasties where more divergence of opinion exists, two sets of dates, *viz.*, those of Petrie and those of Meyer. He appends to the volume a comparative chronological table showing the dates of events in Egypt, Babylon, Israel, and among other peoples.

There is a sanity of judgment in the volume that makes the reader eager to receive a larger volume from the author on the same theme. The prehistoric Egypt had other rulers than the earliest known to history, which begins in B.C. 4777 or B.C. 3180, according as we follow Petrie or Meyer. The conquerors who began history in Egypt probably came from Punt, a province at the further end of the Red Sea and lying on both sides of it.

The fascinating story of Egypt as told by this author dwells on the fourth dynasty, famous for Pyramids and Sphinx, on Pepi I., on the nobleman, Una, King Amenemhat I.,

Queen Hatshepsut, Tahutmes III., the greatest of Egyptian conquerors, the campaigner against Syrians and Hittites, Queen Tyi, the Syrian wife of Amenhotep III., the most influential woman in Egyptian history, where the succession was through the female line and where the position of woman was exceptionally high. To her influence is attributed a change in Egyptian religion in the direction of monotheism. These and other personages are vividly portrayed by the author who incidentally brings in the testimony of the Tel-el-Amarna tablets and the Israel Stele to elucidate the movements of Egypt, political and military. The author refers to Ramses II. (1320-1254) as the Pharaoh of the oppression and to Merenptah or Ramses III. as the Pharaoh of the Exodus.

From the tenth century downwards the history is rapidly sketched, as Egypt passed successively under the hands of Libya, Nubia, Assyria, Persia, till Alexander came and conquering Persia made Egypt Greek. Then came its Roman period followed by the long Moslem rule of 1200 years till Britain established her protectorate and gave a new beginning to the prosperity of the wonderful Delta of the Nile.

In a chapter on religion the author shows how under the obvious polytheism of Egypt there was a monotheistic core: he refers the popular worship of animals to aboriginal totemism. At some length he shows the place of Ra and Osiris in the Egyptian pantheon. Another chapter is properly devoted to the eschatology of Egypt, the book of the dead, the final judgment, rewards and punishments. National and political customs, science and art, literature and education are briefly summarised, giving just enough to whet the appetite for more.

This primer is one of the best in the excellent series to which it belongs. It reveals the hand of a master who arranges details to give a picture in true perspective. The author may well be congratulated on having written a great little book on a wide subject.

There is a misprint on p. 56 where 1370 should be 1320.

ALEXANDER TOMORY.

The Mystics, Ascetics and Saints of India. By JOHN CAMPBELL OMAN, formerly Professor of Natural Science in the Government College, Lahore; Author of *Indian Life, Religious and Social*; *The Great Indian Epics*; *Where Three Creeds Meet*, etc.; with Illustrations by William Campbell Oman, A.R.I.B.A. London: T. Fisher Unwin, 1903. Medium 8vo, pp. xiii. + 291. Price 14s. net.

Those who know Mr. Oman's former publications, especially his volume on *Indian Life*, will expect much from this new book. Nor will they be disappointed. They will find here the same charm of style, the same easy mastery of material, the same happy art of engaging the reader's mind and sustaining his interest. He will find also many admirable illustrations, both photographs and sketches, which increase the attractiveness of the book and give us a more vivid idea of the subject.

The book, as its secondary title expresses it, is a "Study of Sadhuism, with an account of the Yogis, Sanyasis, Bairagas, and other strange Hindu sectaries". It introduces us to the most curious and most characteristic forms of Hindu Asceticism and Mysticism. It does not attempt to grapple with all the "peculiarities and minor differences of the innumerable Hindu ascetic sects and sub-sects," which would be an almost hopeless task; but it gives us the broad outline of these systems as a whole and sufficient details to help us to a just conception of the more important types. In this way it aims at making a contribution to our knowledge of those more salient and persistent habits, mental peculiarities and tendencies, "which the native people of India have uninterruptedly exhibited through a long period of time," and thus placing us in a position to understand the "history, condition and prospects" of the Hindu race.

Taking *sadhu* as the general name for any Hindu, "ascetic, monk, or religious mendicant without reference to sect or order," and *faqir* as the corresponding term for any ascetic, etc., professing Mohammedanism, the author devotes the first four chapters to an exposition of the root ideas of Indian asceticism, and a description of the *sadhus* themselves as they appear in our own day. Much curious information is to be found in these chapters regarding the dress, the posturings, the purificatory rites, the thaumaturgy, the magical arts, the necromancy, the transmutation of metals, and the various wonders associated with the profession of the *sadhu* or the *faqir*. Abundant testimony also is produced from old Sanskrit dramas and other ancient sources, as well as from the reports of European travellers in India, to the fact that *Sadhuism* has been a very old and persistent feature in Indian life. Some chapters are next given to a sketch of the successive phases of Hinduism, the origin of the more important sects, the principal divisions of modern Hinduism, the great Sivite Reformer and his crusade against Buddhism, Ramanuja's campaign against Sivaism, the work of the great preachers of the Krishna worship and the worship of Rama and Sita, the modern democratic reformers, etc. In the course of these chapters the fundamental doctrines of Hindu theology are stated, and the tendency of the later sects to anthropomorphism is admirably brought out. Then follows a more detailed account of the sects and their subdivisions, much attention being given to the history, customs and rules of the Yogis. The book is brought to its conclusion by an interesting account of the Hindu monasteries, a general estimate of *Sadhuism* in its religious, social, political, intellectual and industrial aspects, and a forecast of its probable future.

It will be seen from this how wide a sweep the volume takes, how vast a mass of information it contains, and into how strange a region it takes us. The best of it is that it can be read with pleasure and ease, even when it is dealing with difficult questions of philosophy and theology, and with ideas far removed from those of the Western mind. Mr.

Oman fully recognises the persistency with which asceticism and mysticism assert themselves in one form or other in religion all the world over, and he brings these Indian forms into relation to the general movement of ascetic and mystical thought. He brings out very clearly how holiness of life according to the Hindu idea means renunciation, how all the strange ascetic phenomena are developments of this, and how little connexion Indian asceticism nevertheless has with the ethical life. On the whole, however, in the author's view *Sadhuism* has tended to keep contempt for the world and human things before men's eyes as something belonging to the highest ideal of religion, while it has also favoured a spirit of toleration and of regard for the poor. On its social side it has helped the recognition of the equality of all Hindus and has not been favourable to the system of caste. Intellectually, however, its spirit, Mr. Oman thinks, has been most baneful, "its tendency being to regard passing events—that is, history in the making—with undisguised contempt and the study of nature useless". As regards its future he is not very hopeful. He sees that the changes introduced into India by the Western peoples with their industrialism, the value they set on the active life, and their foreign ideas, are operating at present, and are certain to continue to operate, towards the discrediting and undermining of this ancient form of Hindu thought and practice.

The Life-Work of George Frederick Watts, R.A. By HUGH MACMILLAN, D.D., LL.D., F.R.S.E., F.S.A. (Scot.), Author of *The Poetry of Plants*, etc., etc. London: J. M. Dent & Co., 1903. Cr. 8vo, pp. xx. + 302. Price 4s. 6d. net.

This is one of the *Temple Biographies*, edited by Mr. Dugald Macfadyen, and it is certain to rank among the best volumes of that tasteful and attractive series. One takes it up, however, with feelings of sadness. For it is the last piece of work that came from the hand of its gifted author. Dr. Hugh Macmillan wrote much in the years of his active life, and his books attained a wide and well-deserved circulation.

This volume was the fond work of his retirement, when he had obtained relief from the toils of a city congregation and was leading a life of quiet. He gave his heart to it, and almost saw it carried through the press. He corrected the proofs of the first thirteen chapters, but there his labours and his joys ended. Returning to Edinburgh after a brief holiday at Killin he "received the summons," as the editor fitly expresses it, "to meet that 'Love in Death' which he had known and served so well in life". So the volume opens with a "Prefatory Note" by Dr. Macmillan and closes with a "Memorial Note" by the editor.

The book is in every way a beautiful one—in its form, in its illustrations, and in its matter. It is enriched by a series of admirable reproductions from Mr. F. Hollyer's photographs. These include the portrait of John Stuart Mill, Orpheus and Eurydice, Paolo and Francesca, the Happy Warrior, Hope, and other well-known pictures. As frontispiece we get a charming photogravure of the poet himself in his garden—taken from a photograph by A. Fraser Tytler, Esq. And there are other reproductions of photographs by Mr. Fraser Tytler and Mr. E. H. Mills. The letterpress has all the qualities of the lamented author's style—picturesque, tasteful, appreciative writing. Dr. Macmillan could write *con amore* of the painter of "Hope". There were few men with whom he was in deeper sympathy, few painters whom he so greatly valued. After an introductory sketch of pre-Victorian art he gives an interesting account of Mr. Watts himself, his early life, his visits to Florence and Greece, his personal habits and methods, and then develops his study in a series of chapters dealing with the Portrait Painter, the Interpreter of Nature, Greek Myths, Scenes and Incidents from Hebrew Story, Allegories, Realism, etc. The closing chapters are given to an exposition of the unity and harmony of all Mr. Watts's pictures, his position as a sculptor and his literary work. The object kept in view throughout is to give a "literary interpretation of what Watts, with larger, other eyes than ours, has seen in nature, poetry and myth, and in human character". To Dr. Macmillan the work of

this great artist was the expression of his character, and he rejoiced, as if it were an honour done to himself, in the recognition which came to him at last after long years of neglect. He says much that is true and stimulating in his interpretations of the pictures which he studies more at length, and much that is of value on that "lofty idealism" which was to him the best and most distinctive note of the genius of G. F. Watts. As we look into this book we can well understand how reverently he studied the most characteristic pictures of the man whom he regarded as England's greatest artist; how he derived from them, as he tells us, "much intellectual insight and elevation of the soul"; and what a delight it was to him to compare his "own impressions with those of many others who have devoted themselves to the same fascinating task".

Forerunners of Dante. An Account of some of the more Important Visions of the Unseen World, from the Earliest Times. By MARCUS DODS, M.A. (Edin.), B.A. (Cantab.). Edinburgh: T. & T. Clark, 1903. Cr. 8vo, pp. viii. + 275. Price 4s. net.

For centuries the opinion prevailed that Dante had no forerunners in the proper sense of the term, but that the wonderful and often appalling descriptions in the *Divine Comedy* were new things—the pure creations of his own mighty genius. The time for such conceptions of the way in which the most consummate products of original genius have come into being is long past, and in Dante's case, as in that of others, much has been done in investigating the sources of his inspiration. It is universally recognised that the great Florentine, like our own Chaucer, Spenser, Shakespeare and Milton, not only worked with the ideas current in his time, but made large use of materials transmitted from the past. It is of great interest to ascertain what these materials were which were ready to Dante's hand, which he could cast into the crucible of his majestic imagination, and which came out from its fires in the beautiful and terrible forms familiar to us in his great poem.

The idea of this book, therefore, is an excellent one; and Mr. Dods has carried it out well. His object is to make us acquainted with the ideas of Purgatory, Heaven and Hell, which were current at the beginning of the fourteenth century, which also had a long history behind them and at last found their "master-interpreter" in Dante. He seeks to trace for us "from their earliest beginnings the general notions of a future life, to follow the main line of development, and roughly to present the full-grown conception as it most commonly occurred at the time of its greatest and immortal exponent". The subject, of course, is one of vast extent, and Mr. Dods does not lay claim to anything like an exhaustive statement. He wisely avoids all excursions into the regions of cartography, parody, art, and the like. He also omits the peculiar ideas of India and China. He begins with the legends of Babylonia and Egypt, proceeds to those of Greece and Rome, and ends with the literature of the Romance languages. The field even with these limitations is a very large one, but Mr. Dods has given a very good survey of what it contains, taking his matter from the best sources and presenting it in a clear and orderly way. His book reads excellently well, and his accounts of things will be found reliable. Occasionally his statements are too sweeping and unqualified, as when, *e.g.*, he speaks of the idea "substantiated by the story of Karinus and Leucius," namely, that Christ's mission in the underworld was to "liberate from Hades or the intermediate state, and to take with Him to Paradise the souls of those who, born before His time, had had no chance of His redemption," as the now "almost universally accepted exegesis of St. Peter's passage". Much of the matter is familiar enough, but it is convenient to have it brought together in the handy and readable form in which Mr. Dods puts it. The mediæval legends are less known than the old Babylonian lore and the early Christian stories. Mr. Dods has done well to gather these together. We know no such handy collection of these legends as that which is given in this book, and we owe the author our thanks for it. An index, however, is much needed.

S. D. F. SALMOND.

Kant's Gesammelte Schriften.

Herausgegeben von der Königlichen Preussischen Akademie der Wissenschaften. Band IV. Erste Abteilung : Werke, Vierter Band. Berlin : George Reimer ; London : Williams & Norgate. 8vo, pp. viii. + 652. Price M.12.

Kant: Naturgesetze, Natur- und Gotteserkenntnis. Eine Kritik der reinen Vernunft.

Von Professor Dr. L. Weis. Berlin : C. A. Schwetschke und Sohn. 8vo, pp. viii. + 257. Price 3s. 9d.

THIS volume, which is the fourth of Kant's collected works, is the first of his critical writings. The volumes are not published according to their consecutive numbers. We have already recorded in the CRITICAL REVIEW the three volumes of the Correspondence, being the tenth, eleventh and twelfth of the collected works, and, also, the first volume of the works. The present volume contains the "Kritik der reinen Vernunft," the "Prolegomena zu einer jeden künstlichen Metaphysik," the "Grundlegung zur Metaphysik der Sitten," and the "Metaphysische Anfangsgründe der Naturwissenschaft". We ought to say that here there is only a part of the treatise, the *Critique of Pure Reason*. The text is that of the first edition. Every student of Kant knows that Kant made considerable changes in the text of the second edition. He omitted many parts of the first edition and substituted for them other statements. Many will remember the accusations made by Schopenhauer when he discovered the changes that had been made by Kant, and the motives he attributed to Kant for making the change. The statements of Schopenhauer will be found in his treatise on the *World as Will and Representation* and in his other writings, for he made the statements more than once. What is printed here is the text of the first edition as it appeared in 1781. It includes everything, down to the end of the section, on the Paralo-

gisms of Pure Reason. Careful attention has been given to the text, and apparently the text affords considerable scope for the exercise of textual criticism. On this Max Müller says: "The text of Kant's *Critique* has of late years become the subject of the most minute philological criticism, and it certainly offers as good a field for the exercise of critical scholarship as any of the Greek or Roman classics.

We have, first of all, the text of the first edition, full of faults, arising partly from the imperfect state of Kant's manuscript, partly from the carelessness of the printer. Kant received no proof-sheets, and he examined the first thirty clean sheets, which were in his hands when he wrote the preface, so carelessly that he could detect in them only one essential misprint. Then followed the second "here and there improved" edition (1787), in which he not only omitted and added considerable passages, but paid some little attention also to the correctness of the text, improving the spelling and the stopping, and removing a number of archaisms which often perplex the reader of the first edition (Kant's *Critique of Pure Reason*, translated by Max Muller, vol. i., preface, pp. liii., liv.). Every German editor of the *Critique* has done something for the text, and the present editor has had the advantage of their work, and of the reasons given for their adoption of any change. One may safely say that here we have the authoritative text of the *Critique*.

The editor of the *Critique* is Benno Erdmann. The introduction is an admirable bit of work. It is brief, but most illuminative. It describes the origin, the growth, and the completion of the idea which is embodied in Kant's three *Critiques*. By a diligent use of Kant's correspondence he is able to trace the evolution of the idea through its successive stages. First there is "Die Dämmerungsperiode der Idee, 1765-1769". Second, "Die Periode der definitiven Entwicklung der Idee, 1769-1776". In this Erdmann marks two stages. First the distinction between the Sensible and the Intellectual, and second the origin of the Intellectual. The discussion is full of interest and most instructive. Erdmann is also the editor of the "Prolegomena," and the work here is equally well done. Paul Menzer edits the "Grundlegung zur Metaphysik der

Sitten," and the editor of the "Metaphysische Anfangsgründe der Naturwissenschaft" is Alois Hoßler. We need not say that the work of each editor is a labour of love. The editors and the Royal Prussian Academy are engaged in raising an enduring monument to the memory of one of the greatest thinkers of the Teutonic race, who is also one of the greatest thinkers of humanity. We wish them all success in their pious undertaking.

It is a coincidence that a notice of the re-publication of the *Critique of Pure Reason* should be followed by a notice of a book which is a criticism of the main contentions of that work. In the preface Professor Weis says: "I am neither the first nor the only one who has been perplexed by Schopenhauer's exposition of the *Critique* of Kant, but I am, indeed, the first who have looked at Kant's whole critical work from the standpoint of the science of experience" (Erfahrungswissenschaft). We regret that we cannot give any detailed account of this work. We have found it to be full of interest, and its criticism seems relevant. Professor Weis is evidently a man who knows his subject, and can state his case with clearness and vigour. Briefly, the first part of the book deals with Kant's scientific work, mainly with his Theory of the Heavens. Professor Weis thinks that he has discovered flagrant contradictions between the view of the scientific works and the views of the *Critique*. We think that he has made good his case. But a Kantian might reply that the pre-critical writings of Kant were written from a standpoint which was afterwards transcended by Kant. This is, indeed, the only reply that can be made. The second part deals with what he calls the negative, or the destructive aspect of Kant's system. And here there are many striking remarks. The third part which has the title, "Aus der Welt der Erfahrung," deals with the more positive part of Kant's teaching, with religion and morality, with the knowledge of nature, with moral law and the proof for the being of God, and with related topics. We simply say that it is a vigorous, stimulating and worthy work.

JAMES IVERACH.

Notices.

THE opening article in the October issue of the *Hibbert Journal* is by Dr. Edward Caird, the subject being *St. Paul and Evolution*. It takes the Apostle's great work to have been that of universalising the principle of Christianity and freeing it from its Jewish envelope; and it recognises the comprehensiveness of his religious view of life. It offers some good remarks on the psychology of conversion, and gives an outline of Paul's interpretation of the history of humanity before and after Christ. There is much that is suggestive and well put in the paper, especially with regard to the antithetic character of Paul's teaching and to that as a result of his personal experience. In some of its points, indeed, it is rather the pronouncement of a philosopher judging the Apostle by the inapplicable standard of philosophy, than the statement of the historical interpreter. It does not do justice to some of the main positions in the Pauline teaching, *e.g.*, the doctrine of the Spirit, the new homage which the law receives in the man in whom the Spirit of Christ lives, and the doctrines of the Atonement and the End. But, even when he regards Paul's teaching as one-sided, Dr. Caird recognises at once the reason for this and the strength that went with it. Professor Jones gives his second paper on "The Present Attitude of Reflective Thought towards Religion". His opinion is that the defenders of religion have too often played into the hands of scepticism by "endeavouring to represent religious phenomena as unique, or as constituting some higher order, which human reason could neither deny nor demonstrate". And his conclusion is that, "if it can be shown that reason, in its speculative and moral use, rests upon the same presupposition as religion; if our intellectual and moral experience as a whole is a progressive proof that this presupposition is valid; if,

above all, the very possibility of any intellectual act, however primitive, and of any moral good, however rudimentary, implies the conception of an absolute truth and absolute goodness as their condition, then the destiny of religion will be identified with that of our life as rational beings. It cannot be denied without stultifying the intelligence, and therefore cannot be denied at all." Professor Lewis Campbell contributes an interesting paper on "Morality in Aeschylus," and there is another suggestive paper on a classical subject, "Plato's Conception of Death," by Professor Bosanquet. But there is no article that will better repay perusal in this number than the one by Dr. G. F. Stout on Mr. F. W. H. Myers's "Human Personality and the Survival of Bodily Death". It is an admirable criticism, thoroughly scientific—sympathetic, but searching. The examination of Mr. Myers's representation of the "Subliminal Self" is particularly acute. It should carry conviction with it. It will at least lead many to look again into that whole conception and Mr. Myers's use of it.

The fourth issue of the *Studien und Kritiken* for the year opens with an article by Licentiate Johannes Wendland on "Philosophy and Religion," discussing at much length, and in a critical spirit, the relations of the two in the light of the newer theories, and attempting to draw out the proper distinctions between them. The positions of Kant, F. A. Lange, E. Adickes, Ritschl, Herrmann, Kaftan, Otto Ritschl, Lipsius, Sabatier, Frank, etc., are passed under review. The writer's own conclusion is substantially the same as that given by Dr. Wobbermin. Philosophy and theology have different points of issue. The former starts with the facts of Nature and the intellectual life; the latter with the facts of the religious experience. Their distinctions and their relations are determined thereby. Dr Hellmuth Zimmermann writes on "Luke and the Johannine Tradition". The point of the paper is to show, by comparison of a series of passages in which Luke and John are in agreement as distinguished from Matthew and Mark, that Luke must have been acquainted with a tradition different

from that of Matthew and Mark or supplementing it, which we have in the Fourth Gospel—not that John must have been acquainted with something in Luke. There is a paper also by Pastor Knacke on the “Sermons of Tertullian and Cyprian,” and some observations by Dr. Karl Graebert, of Halle, on “Two Original Letters of Bugenhagen’s”.

In the *Methodist Review* for September-October we notice a paper by Professor Jacob Cooper, of Rutger’s College, New Brunswick, on “Scientific Proofs for Immortality,” in which it is argued that if there be a conservation and persistence of energy in the physical world, *a fortiori* must that be the case “in that domain for which the physical world was made”. Professor E. König, of Bonn, writes on “Some Diseases of Modern Biblical Criticism,” among which he enumerates the intrusion into Old Testament studies of inapplicable standards taken from ethnic religions; the assumption that between peoples geographically or genealogically related there must be identity of religious conceptions; a certain colour-blindness in looking at the materials in hand; and a strange “credulity” in the reliance upon notes of style, metre and the like as the basis of sweeping conclusions. Dr. A. H. Tuttle contributes a good sketch of Frederick Robertson, of Brighton; and among other readable papers there is a forcible statement by Dr. J. B. Young, of Cincinnati, of the “argument from mathematical order”.

The 163rd number of the *Johns Hopkins University Circular* contains some notes by Professor Paul Haupt on “Bible and Babel,” “Archæology and Mineralogy,” “David’s Dirge on Saul and Jonathan,” etc., as also papers by Christopher Johnston on the “Laws of Hammurabi and the Mosaic Code,” and “Cuneiform Medicine”; by Frank Blake on the “Siloam Inscription,” “Sanskrit Loan-words in Tagalog,” etc. It is a valuable number, full of scholarly matter and suggestive discussion.

The *Homiletic Review* promises well in its new form. In its September issue Professor T. Harwood Pattison, of Rochester, N.Y., gives an appreciative sketch of “Alexander Maclaren, Preacher”; Professor A. S. Hoyt, of Auburn, gives

his impressions of some of "The Younger Preachers of the Church of England"—Bishop Gore, Bishop Ingram, the Bishop of Stepney, Canon Henson and the late Father Dolling. In the *Review* section there are other good papers; while the *Sermonic* section contains representative discourses by Dr. Lorimer, of New York, the Rev. J. Morgan Gibson, of London, Dr. Maclaren, of Manchester, and others. Social questions have a large place in this magazine and are very intelligently handled from month to month. In this issue we get an instructive paper by the Rev. W. T. D. Bliss on "Social Thought and Movement," dealing with such topics as "Leo XIII. and Labour," "Christ's Method," etc.

The fifth issue of the *Revue de Théologie et des Questions religieuses* for 1903 has several papers of considerable importance. Professor Henri Bois commences a very thorough examination of Harnack's views on the "Person of Jesus and the Gospel of Jesus". We must wait for the continuation of the article before we can judge of Professor Bois's criticism as a whole. But the paper is one that will repay careful reading. M. C. Bruston continues his discussion of "The Christian Doctrine of Immortality," dealing now with the Pauline doctrine of the resurrection of the body and other ideas related to that; and M. Petavel-Olliff gives the conclusion of his critical study of the "Logic of Expiation and M. Auguste Sabatier's Point of View". There are other good papers by E. Vaucher and Jean Friedel and an obituary notice of Charles Renouvier.

The *Wesleyan Methodist Magazine* for October contains papers by Richard Butterworth on "John Norris"; F. J. Brown on "The Evidential Value of Christian Experience"; John G. Tasker on "The Bicentenary Life of Zinzendorf," and others of much interest. In the issue of *The Guild* for the same month we notice a bright paper by Henry Martin on the question "Why am I a Christian?"

In *East and West* for October we have first a very able paper by the Rev. J. C. Gibson, D.D., of Swatow, "A Study in the Character of the Chinese," which sets them before us as a "great people, with fine capacities and powers, stained by

grievous faults and enslaved by foul vices, but wanting only the quickening Word and the truth of the liberating Spirit to rise to a new and splendid life". Two papers, one by James Monro, C.B., and the other anonymous, discuss, from very different standpoints, the relation of the Higher Criticism to missionary work. There are other informing articles on "The Christian Martyrs of Japan in the Seventeenth Century," by S. Ballard; "The Anglican in the South Pacific," by Bishop Montgomery; "Education in South Africa—our Opportunity and our Duty," by the Rev. S. A. Donaldson, etc.

The *Catholic World* for October contains a paper by Geoffrey Devereux on "Dr. Briggs and the Catholic Church". It deals briefly with the article contributed by Dr. Briggs to the July issue of the *American Journal of Theology* on "Catholic: the Name and the Thing". The view which the writer takes of that article is that it must create a sensation among Episcopalians, both by the concessions it makes and the things it says about the injury done to the Church of England in the past by her "arrogant exclusiveness as a national Church". It concludes by recalling what John Henry Newman said of himself when he was yet in the Anglican Church: "I am as a man who is on his road to a city which he sees in the distance. I am going there, but I am yet on the road, and must take many steps before I reach it." In applying this to Dr. Briggs, and in the general view which it takes of his paper, the article exaggerates and misconstrues things. There are other very readable papers in this issue, e.g., one by Ellis Schreiber on "Canterbury"; another by Thomas B. Reilly on "Cellini and his Memoirs," etc.

In the *Bulletin de Littérature ecclésiastique* for July-October there are two articles which deserve special mention, viz., "Notes de littérature Sémitique," by A. C., and a thesis by M. Dufour on "L'inspiration de la Sainte Écriture depuis le Concile du Vatican". There is also a good paper by P. B. on the legend of St. Thais.

The *Open Court* for September has a curious paper by Dr.

G. T. Knight on "The Praise of Hypocrisy," discussing first the hypocrisy of the good and then the good of hypocrisy. The editor, Dr. Paul Carus, contributes a paper on "Mesha's Declaration of Independence," giving the facts about the famous stone, comparing Mesha's statement with the Biblical narrative, and giving Neubauer's account of the history of the stone since Klein's discovery of it.

In the *Revue d'Histoire et de littérature religieuses* for September-October, Franz Cumont writes on Ambrosiaster's *Polemic against the Pagans*, and M. Alfred Loisy completes his interesting series of papers on "The Sermon on the Mount"—a very instructive study, especially in its treatment of the Synoptic parallels.

The *Journal of Theological Studies* for October opens with an article by the Rev. J. Beveridge entitled "Against the Stream". It gives a clear and interesting account of a controversy which has been raging for a considerable time in Norway on the character and tendency of the popular theology and preaching in the Norwegian Church. In the course of the article we get good sketches of some of the outstanding figures in Norwegian theology and religious life, and are made acquainted with several men of mark hitherto little known to us. The Rev. K. Lake continues his excellent sketches of the Greek monasteries in the Levant. Professor Sanday contributes a short paper on "The Site of Capernaum," in which he declares a change of mind since he wrote his book on "Sacred Sites of the Gospels". In that book his inclination was toward the *Khan Minyeh* theory. Now he confesses that he overlooked the fact that the word *Capernaum* does not necessarily mean the *town* of that name, but may be applied to the *territory* subject to it. For this and other reasons he transfers his vote "to the other side which has throughout claimed such high authorities as Sir Charles Wilson and Professors Socin, Schürer, Buhl and Guthe," that is, to the theory of *Tell Hum*. In the *Notes and Studies* we get some elaborate and scholarly articles on the "Old Latin Texts of the Minor Prophets," by the Rev. W. O. E. Oesterley; *Codex k* by Messrs. Turner and Burkitt;

the Christology of Clement of Alexandria, by the Rev. V. Ermoni, etc. In the *Chronicle* we have two very useful summaries of recent contributions to Patristic and Hagio-graphical literature, by Mr. C. H. Turner and Dom Butler.

We have also to notice the following: *Der Apostel Paulus als armer Sünder*,¹ by Lic. theol. Max Mayer, a contribution to the Pauline doctrine of *Sin*, examining at some length and in an independent way first the Apostle's consciousness of a Divine Call and then his consciousness of sin, contesting the representations given by Holtzmann, Kraft and Wernle of the results of his conversion, and finding in the seventh chapter of Romans (which he understands to be a description of the Apostle's experiences in the new life and not a picture of his own condition or that of man generally prior to conversion) the classical statement and completed summary of all that he says on the subject of what sin was to himself; the second volume of the popular condensed edition of *The Journal of John Wesley*,² carrying on the wonderful story of the labours of the great evangelist from 6th May, 1760, to 24th October, 1790, a welcome and most valuable issue of a great book, to which the Rev. W. L. Watkinson has contributed an admirable introduction — a book that ought to be read and read again by all interested in the progress of the Kingdom of God in our land and in the inner history of a great personality; the fourteenth volume of the *Expository Times*,³ a great storehouse of interesting and useful matter of many different kinds, and suitable to different classes, students, scholars and preachers, contributed by competent writers enlisted in the service from various churches and countries, and controlled with skill and discernment by the editor, Dr. James Hastings, who spares no pains to keep the magazine up to the reputation it has

¹ Gütersloh: Bertelsmann; London: Williams & Norgate, 1902. 8vo, pp. 58. Price 1s. net.

² London: James H. Kelly, 1903. Cr. 8vo, pp. 485.

³ Edinburgh: T. & T. Clark, 1903. 4to, pp. 568. Price 7s. 6d.

deservedly won; *Five and Twenty Years in a Hebrew Chair*,¹ by James Robertson, D.D., Professor of Hebrew and Semitic Languages in the University of Glasgow, partly a review of academic work which will be of special interest to the writer's students, and partly a survey of the course taken by Old Testament criticism during the years in question, in which some judicious and timely remarks are made in protest against the dogmatic and positive attitude of the representatives of the more advanced schools, the extremes to which they have carried the process of minute dissections of texts, and the assumptions with which they approach the study of the Old Testament literature—assumptions not justified by what we see of the religious condition and history of untutored peoples in our own day; the twenty-fourth volume of *Young England*,² a book entitled to a very high place among publications of its kind in respect of the varied excellence both of its subject-matter and its illustrations; the third volume of *Boys of the Empire*,³ a magazine admirably conducted by Howard H. Spencer, and heartily to be commended; the second volume of *Girls of the Empire*,⁴ full of helpful and attractive matter, and certain to interest and instruct young readers; *Fighting Fearful Odds*,⁵ and *The Haunted Ship*,⁶ two stirring tales, the work of Robert Leighton, forcibly told, healthy in tone, and tastefully illustrated; *Ralph Sinclair's Atonement*,⁷ by Antony Sargent, and *The Squire's Heir*,⁸ by Evelyn Everett-Green, two volumes, telling in fit and well-chosen terms a story of life that is full of interest and charged with an appropriate moral lesson; *In the Land of Ju-Ju*,⁹ by Robert Leighton, appropriately

¹ Edinburgh and London: William Blackwood & Sons, 1903. Cr. 8vo, pp. 40. Price 6d. net.

² London: Sunday School Union. 4to, pp. 484. Price 5s.

³ London: Andrew Melrose. 4to, pp. 1050. Price 7s. 6d.

⁴ London: Andrew Melrose. 4to, pp. 476. Price 5s.

⁵ London: Andrew Melrose. Small 4to, pp. 270. Price 3s. 6d.

⁶ London: Andrew Melrose. Small 4to, pp. 310. Price 5s.

⁷ London: Sunday School Union. Cr. 8vo, pp. 255. Price 2s.

⁸ London: Andrew Melrose. Small 4to, pp. 395. Price 5s.

⁹ London: Andrew Melrose, 1903. Small 4to, pp. 343. Price 5s.

dedicated to Mr. Wilfred Styer of Uppingham School—a tale of Benin the City of Blood, told in thrilling terms and admirably fulfilling the object with which it is written, *viz.*, to teach “something of the difficulties and perils that are faced by our fellow-countrymen in the work of civilising and opening up commerce with the native races of West Africa, and in their efforts to abolish the worship of Ju-Ju and the horrid practice of human sacrifice”; *Charles Haddon Spurgeon, a Biographical Sketch and an Appreciation*,¹ an anonymous volume, but evidently the work of one who knew the great preacher well, and which will be welcome to a very large class of readers—a vivid, interesting, sympathetic sketch of a remarkable man and a wonderful career, for which the writer deserves our cordial thanks, and which will have a place of its own notwithstanding all that has been already published in the form of Lives and Appreciations of the famous pastor of the Tabernacle; *The Doctrine of the Church in Scottish Theology*,² by the late Rev. John Macpherson, M.A., being the sixth series of the “Chalmers Lectures” connected with the United Free Church of Scotland—a posthumous publication carefully edited by the Rev. Dr. C. G. M’Crie, which gives a very good account of the polemic of the older Scottish theologians in the controversy with the upholders of episcopacy, a review of their ideas of the constitution and powers of the Church, and interesting sketches of many of the men themselves; *Studies in Theology*,³ by J. Estlin Carpenter and P. H. Wicksteed, a series of papers with most of which many have made acquaintance in other forms, but welcome nevertheless as thus collected and republished, dealing with subjects of great importance—“The Religion of Time and the Religion of Eternity,” “The Place of Immortality in Religious Belief,” “The Place of Jesus in History,” etc.—from the standpoint of a liberal Unitarianism, but with ability, candour and reverence, and opening up

¹ London: Andrew Melrose, 1903. Cr. 8vo, pp. 208. Price 2s. 6d. net.

² Edinburgh: T. & T. Clark, 1903. 8vo, pp. viii. + 227.

³ London: 1903. 8vo, pp. 343. Price 5s. net.

not a few avenues of thought which are worth investigation *The Bible in the Nineteenth Century*,¹ by J. Estlin Carpenter, M.A., Lecturer on the History of Religion, Manchester College, Oxford, a series of eight lectures delivered in various towns in England, Scotland and Wales during the years 1900-1903, with the object of awakening "the interest of Christians of all Churches in the modern study of the sacred books of their religion"—of which we can only say at present that, while they occasionally present views of things, especially in New Testament Criticism, which will not obtain general assent, they give a good, popular sketch of the course which opinion and inquiry have run, the important changes which have taken place in the attitude of scholars to many questions, lucid statements of the new conceptions of the Law and Prophecy, and a fair outline of the processes and results of literary investigation into the origin of the Gospels.

¹ London: Longmans, Green & Co., 1903. 8vo, pp. xv. + 512. Price 10s. 6d. net.

Record of Select Literature.

I.—OLD TESTAMENT.

- LAUR, E. Die Prophetennamen des Alten Testaments. Ein Beitrag zur Theologie des Alten Testamentes. Freiburg: (Schweiz) Univ. Buchh. (B. Veith). 8vo, pp. vi. + 165. M.4.
- MIKETTA, K. Der Pharao des Auszuges. Eine exeget. Studie. Freiburg i. Br.: Herder. 8vo, pp. viii. + 120. M.2.60.
- HOLZINGER, H. Numeri, erklärt. (Kurzer Handkommentar z. Alt. Testam. hrsg. v. K. Marti. 19 Lfg.) Tübingen: J. C. B. Mohr. 8vo, pp. xviii. + 176. M.3.75; Subskr. M.2.50.
- BERLINER, A. Beiträge zur Geschichte der Raschi-Commentare. Berlin: E. Rosenstein. 8vo, pp. iii. + 51. M.2.
- ERMONI, V. La Bible et l'Orientalisme. III. La Bible et l'Archéologie Syrienne. Paris: Bloud et Cie. 16mo, pp. 64. Fr.0.60.
- AUCHINCLOSS, W. S. The only Key to Daniel's Prophecies. Introd. by A. H. Sayce. New York: D. van Nostrand Co. 16mo, pp. 173. \$0.75.
- LODS, A. Les découvertes babyloniennes et l'Ancien Testament. Dôle: Impr. Girardi et Audebert. 8vo, pp. 35.
- DAICHES, S. Altbabylonische Rechtsurkunden aus der Zeit der Hammurabi-Dynastie. (Leipziger-semitische Studien, hrsg. v. A. Fischer u. H. Zimmern. 1 Bd. 2 Heft.) Leipzig: J. C. Hinrichs. 8vo, pp. iv. + 100. M.3.20.
- MÜLLER, E. Der Babelismus, der Kaiser u. die orthodoxe Theologie. Berlin: Stuhr. 8vo, pp. 36. M.1.
- KÖNIG, E. Der Kampf um das Alte Testament. 1 Heft. Glaubwürdigkeits-Spuren des Alten Testaments. Gr. Lichterfelde: E. Runge. 8vo, pp. 54. M.0.75.

- FIEBIG, P. Talmud u. Theologie. Ein Vortrag. Tübingen: J. C. B. Mohr. 8vo, pp. vii. + 30. M.o.75.
- LEHMANN, C. F. Babyloniens Kulturmission einst u. jetzt. Ein Wort der Ablenk. u. Aufklärg. zum Babel-Bibel-Streit. Leipzig: Dieterich. 8vo, pp. iii. + 88. M.I.20.
- RANKE, H. Die Personennamen in den Urkunden der Hammurabi-Dynastie. Ein Beitrag zur Kenntnis der semitischen Namenbildung. München. 8vo, pp. 53.
- McFADYEN, J. E. Old Testament Criticism and the Christian Church. New York: Scribner. 8vo, pp. ii. + 375. \$1.50.
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